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1845.

THE
SECOND REPORT
OF THE
SOCIETY FOR THE PROMOTION
OF
COLLEGIATE AND THEOLOGICAL EDUCATION
AT THE WEST.

WITH
AN APPENDIX.

NEW-YORK:
PRINTED BY J. F. TROW & CO.
No. 33 ANN-STREET.
1845.

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THE
FIRST REPORT

OF

THE SOCIETY

FOR THE

PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST.

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FIRST ANNUAL MEETING.

THE Society for the promotion of Collegiate and Theological Education at the West held its first annual meeting in the Broome-street Presbyterian Church, New-York, on Wednesday evening, September 25, 1844. Hon. B. F. Butler, President of the Society took the chair, and the meeting was opened with prayer by the Rev. J. H. Towne, of Boston.

In consequence of the inclemency of the weather, the anticipated public exercises were deferred. By a previous vote of the Board of Directors, it was decided that a public anniversary of the Society be held in the city of New-York in the month of May, 1845.

On motion of the Rev. Theron Baldwin, the amendment of the constitution proposed by the Board of Directors, making the Vice-Presidents of the Society members, ex-officio, of the Board of Directors, was adopted.

The Society then proceeded to elect officers for the ensuing year.

The following officers were chosen :

President.

HON. B. F. BUTLER, New-York City.

Vice-Presidents.

CHIEF JUSTICE HORBLOWER, Newark, N. J.

REV. C. A. GOODRICH, D. D., New Haven, Conn.

REV. NATHANIEL HEWETT, D. D., Bridgeport, Conn.

J. M. ATWOOD, Esq., Philadelphia.

CYRUS P. SMITH, Esq., Brooklyn.

REV. G. W. BLAGDEN, Boston.

Directors.

REV. ALBERT BARNES, Philadelphia.

REV. ELIAKIM PHELPS, D. D., "

REV. JOEL PARKER, D. D., "

REV. A. D. EDDY, D. D., Newark, N. J.

REV. T. H. SKINNER, D. D., New-York City.

J. C. BLISS, M. D., "

REV. S. H. COX, D. D., Brooklyn.

REV. W. B. LEWIS, "

REV. N. S. S. BEMAN, D. D., Troy, N. Y.

HON. T. W. WILLIAMS, New London, Conn.

REV. LEONARD BACON, D. D., New Haven, Conn.

HENRY WHITE, Esq., "

REV. HORACE BUSHNELL, D. D., Hartford, Conn.

A. M. COLLINS, Esq., "

REV. J. H. TOWNE, Boston.

SAMUEL H. WALLEY, Esq., Boston.

G. W. CROCKETT, Esq., "

HENRY EDWARDS, Esq., "

Treasurer.

DAVID LEAVITT, Esq., Brooklyn.

Corresponding Secretary.

REV. THERON BALDWIN.

Recording Secretary.

REV. ASA D. SMITH, New-York City.

CONSTITUTION

OF THE

Society for the promotion of Collegiate and Theological Education at the West.

ARTICLE I. This Association shall be denominated, The Society for the promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, six Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies. The President and Vice-Presidents shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds, to investigate and decide upon the claims of the several Institutions; to make the appropriations in the most advantageous manner; (it being understood that contributions designated by the donors shall be appropriated according to the designations;) and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

REPORT.

ORIGIN OF THE SOCIETY.

THE Society is now affording assistance to five Institutions viz., Western Reserve College with its Theological Department, Illinois, Wabash and Marietta Colleges, and Lane Theological Seminary—They are here classed in the order in which they were founded. The extremes of their origin are 1826 and 1834—and that origin in every case is traceable to the increased interest in the "Great West," which gave birth to the American Home Missionary Society and other kindred organizations. These Colleges were all projected by religious men, most of whom were Home Missionaries—they were established upon religious principles—have grown up under religious influences, and have all been repeatedly blest with the converting influences of the Holy Spirit.

In their infancy they were not only all approved and liberally aided by the Eastern churches—but the foundations of some of them were laid after very extensive consultation with leading benevolent minds in these churches. For a term of years they went on prosperously, but the great pecuniary pressure which swept with such desolating power over the nation, brought upon them sudden and disastrous reverses. Their combined losses, arising principally from the inability of benefactors, both at the East and at the West to redeem their pledges, have not been less than two hundred thousand dollars. These pledges were made in good faith, and under circumstances which fully authorized the several Boards of Trustees, with ordinary allowances for failures, to regard them as available means. And they would have been most cheerfully redeemed, had the ability on the part of those who made them continued. But it was suddenly and most unexpectedly annihilated and those Institutions were left with a combined indebtedness upon them of something more than one hundred thousand dollars.

As an offset, however, they still have a *combined capital* for educational purposes made up of buildings, libraries, apparatus, vested funds, lands &c., which at moderate estimates, at the present time, amount to more than four hundred thousand dollars. It is not

maintained that the management of these Institutions has been faultless. Mistakes have occurred, which more experience would have prevented, and it would be too much to say that their conductors did in *no degree* partake of the spirit of the *inflated period*. But so far as they erred here, they did it in common with hundreds and thousands of the shrewdest business men in the nation. After the most liberal allowance, however, for mistakes it is believed, that the eastern churches have very great reason to rejoice in their past donations. They have not been ingulfed, as many seem to suppose—but may yet be made eminently available for the purposes of education.

Under the above mentioned circumstances, no alternative seemed left to the different Boards of Trustees but to resort to a ruinous sacrifice of property, or apply still farther for Eastern aid. Agents, accordingly, came on, but found very general pecuniary prostration among old patrons. Some, too, had come to the conclusion that no more should be done for western Colleges. Discouraging reports were of course sent back, and Boards of Trustees would meet and raise the despairing inquiry "*Can we go on.*" And enemies enough were always at hand to spread abroad the taunting declaration—"These men began to build and are not able to finish!"

Agents, then, must be continued, or the Institutions abandoned. Some *did* continue, but wept in secret places over the bitter necessity that kept them in the field. Pulpits were closed against them, and there was no apparent method of reaching the public ear. They were in danger, too, of irritating the public mind by pressing in any shape their *successive* applications, if not of conflict, among themselves. In view however, of the labor by-gone years that would be lost—the money that would be sacrificed, and the irreparable injury that would result to the great cause of Collegiate and Theological Education at the West—the very *thought* of abandoning such enterprises was *agonizing*. Then they would rise under the mountain weight, and resolve, in the strength of God, to persevere till every obstacle was overcome—believing that the truth on their side was mighty and would prevail, provided it could only be made to reach the public mind.

But relief from an unexpected quarter was at hand. In the month of June, 1842, a Convention of Western churches was held at Cincinnati, and at that Convention the critical condition of institutions of learning at the West, came under consideration. The idea afterwards occurred to a member of this Convention, of unit-

ing, under one head, the several agencies of those institutions, which had been operating upon the eastern field. It was subsequently ascertained that a similar idea had occurred to an eastern agent, as well as to a distinguished pastor of an eastern church. In the providence of God these minds were brought together, and through a period of six months the subject was discussed in private circles from the Atlantic to the Mississippi. In the month of March, 1843, delegates from Illinois, Wabash, and Marietta Colleges and Lane Theological Seminary met in the city of Cincinnati, and after a protracted and searching investigation of the whole case, came unanimously to the conclusion that an association ought to be formed to promote their mutual interests. In the month of May following, the Presidents of Lane Seminary, of Marietta and Illinois Colleges, together with a professor in Wabash College, met in the city of New-York—reviewed the doings of the Convention at Cincinnati, and concurred in all its conclusions.

The question now arose—"Will the eastern churches sanction the formation of an association?" Private circles, public meetings, and ecclesiastical *bodies* in the eastern States were then extensively addressed by the venerable Dr. Lyman Beecher and others. The result was, that delegates met in the city of New-York on the 30th of June 1844, and organized the "Society for the Promotion of Collegiate and Theological Education at the West."

MEETING OF THE DIRECTORS.

The first meeting of the Directors took place on the 25th of September following, when a Corresponding Secretary was chosen and arrangements made for the collection of funds. At this meeting applications for aid were made by each of the above-named Institutions, and after a full consideration of their case, the board voted to grant them assistance, and decided that the manner of affording it should be to meet deficiencies in annual expenses; so that the several Faculties should be enabled to retain their places, the Institutions kept in vigorous operation, the ruinous sacrifice of property prevented, and time given to secure permanent endowments. It was thus decided that the Society should not appropriate funds for the removal of *debts*. This was thrown entirely upon the friends of the different Institutions in the West.

RESULTS OF THE FIRST YEAR.

1. In hundreds of pulpits, a presentation of Collegiate and Theolo-

gical Institutions has been secured, with all their bearings upon the permanent well being of society, and their true agency in the work of evangelizing the West. It is believed that all the District Associations in the State of Massachusetts have voted in favor of having this subject admitted to the pulpits under their charge. And at a recent meeting of the General Association of New-Hampshire, the object was presented and a vote immediately passed, to take up collections in its behalf in the different churches in that State. Similar action has been taken by some Presbyteries and Synods that have been addressed. In not a few instances, agents have been invited by pastors to go and present the object where it was out of their power to comply. A point of exceeding importance, therefore, to the great cause of Collegiate and Theological Education at the West has been secured by this organization. That such institutions as this Society proposes to aid, are fundamental and vital in the work of evangelizing the West, no one doubts. But if no public exhibition of their importance is made, while other objects, to say the least, no more important, hold entire possession of pulpits, and thus keep the ear of the churches, the former will be gradually thrown into the shade and neglected. And under the *old* system of individual application, appeals were as generally excluded from pulpits as they have been admitted under the *new*. "I have never known, (says one of the most observing men of the land,) a greater revolution in public sentiment in a single year, than in regard to helping western seminaries."

2. Pastors have extensively encouraged an annual presentation, so long as the reasons which gave birth to the Society shall demand its continued existence. This meets the growing aversion to giving *pledges*. In prosperous times, they were freely made, and extended over a series of years; but bitter experience with regard to inability to meet them has well-nigh broken up the system. The agents of these western Institutions, therefore, must either abandon the field altogether, or traverse it *annually*. But an annual application from so many, the churches neither would nor could endure. How long would they bear an annual application from the seminaries of learning in the heathen world, provided they were presented *individually* and *successively* for aid? The most painful sensations were awakened in many a western mind in view of the danger that so many individual applications would speedily and effectually exclude all western Institutions from the eastern field. The combination of many applications in one, most happily meets

the difficulty. It reaches also the case of those who are opposed to permanent funds, but are willing to contribute annually for immediate expenditure.

3. This combination has also secured public approbation as an economical arrangement for the collection of funds. While in certain quarters there is, no doubt, an undue sensitiveness with regard to the employment of agents, and while the origin of this sensitiveness is evidently, in not a few instances, traceable to a covetous spirit, yet their needless multiplication should be guarded against in the most scrupulous manner. It needs no arguments to prove that the combination of five independent systems of agencies into one, already secured, is an economical arrangement. It is really a *simplification* rather than *multiplication* of benevolent machinery.

4. Another obvious result is, a judicious *expenditure* of funds. This expenditure is placed by the constitution at the disposal of a Board of Directors, composed entirely of eastern men—pastors and members of eastern churches—whose business it is to investigate the claims of such Institutions as may choose to apply for aid. This has been found to be a very acceptable feature of the Society, as it secures appropriate responsibility and gives desirable security to the churches that their benefactions will be made to flow in the best channels.

A just discrimination is essential to the proper application of funds. Causes, numerous and of peculiar power, operate to produce *attempts* at College-building in the new States. These attempts are mainly traceable to three general sources. 1. Real interest in Collegiate education, arising from a just appreciation of its importance. Where this exists, and every thing is in its infancy, and numerous points in a given State present about equal chances of success, it is not very wonderful that many *attempts* should be made where but a single institution is needed. 2. Erroneous ideas as to the real nature and cost of a College. With multitudes, the word College is nothing more than a general term for seminaries of learning of somewhat an elevated grade. The *thing* aimed at is well enough, but the *name* does the mischief. It is in the charter and in the language of the people; and it so binds donations that they become forfeit unless an institution is built that in its proposed course of study, the titles of its officers, and so on, answers to this name. 3. The spirit of speculation. This demands a *high sounding name*, as a more modest title would be less likely to affect the value of property.

The consequence of all is, that institutions are forced into expansion, not by the real exigencies of the country, but by the fear of rival influences. They come into disastrous conflict;—funds and students that should be concentrated at a single point, are scattered to several—the energies of the friends of education are divided and sadly misapplied, and a necessity for foreign aid needlessly created. The resulting evils, in short, are well-nigh innumerable, and deeply deplored by every reflecting mind. If, therefore, these institutions apply for eastern aid, it is the indisputable right of the churches to say how many and which they will assist. And the appropriate method of doing this seems to be to submit the case to a competent board, who shall be held responsible for thorough investigation and impartial decisions.

5. The introduction of something like *system* into educational movements at the West, has met with a warm response at the East. If we analyze that sublime whole, “Foreign Missions,” we find it made up of two great departments, the *religious* and the *educational*. In our own country, these two departments are separately prosecuted. There is, however, just the same propriety in classifying such educational institutions as this Society aids at the West, under the head of “Home Missions,” as the seminaries among the heathen under that of “Foreign Missions.” It is in its *nature* just as truly a missionary work to educate youth in the valley of the Mississippi for the Gospel ministry, or for teaching common schools, or to rescue children from ignorance and from Papal and other delusions, as it is to do the same work in the Sandwich Islands or on the banks of the Ganges. And could this work in the West only have the benefit of that charm which is justly imparted to it in foreign operations by that blessed word “missions,” it would go on with power. But it has no such charm.

One of the above-named departments, by means of the American Home Missionary Society, and kindred organizations, is reduced to a system which is at once simple, efficacious, and safe. Could the *educational* interests of the West be reduced to something like such a system, it would be like the rising of a new sun on that broad land!

6. The reaction of the Society upon the West has already been happy and powerful. It professes to help those who help themselves. It is difficult, however, if not impossible for men to work with their full energy in a despairing state of mind. All that was needed has not been accomplished during the year; but enough has been effected to prevent despair and awaken hope with its electric power. In-

creased action at the West has also been called forth by enlarging the field of effort and producing a cluster of great objects calculated to expand the soul, deepen its interest, and energize it with the idea that there is a work on hand worthy of its highest and noblest powers. New elements of strength have not only been created, but new combinations formed, and formed on such a scale and with such objects in view as justify the expectation of most important results. Previous to the organization of this Society, there had been, even among the institutions which received its aid, no concerted action—no direct mingling of sympathies—no strengthening of hands by giving *unity* to educational movements. A western Professor, in speaking of the formation of the Society, says, “It is a new era in our history, and God give us grace to thank him for it, and to use the advantage thus gained with diligence and wisdom.”

This reaction upon the West also appears in the movements of Boards of Trustees with regard to the removal of *indebtedness*.* The Trustees of Western Reserve College, at their last meeting, after expressing their gratitude to the Society for the aid received, and enumerating their losses, passed the following resolution viz., “That to pay the debt and reinstate and endow professorships, the Board will make an effort to raise the sum of sixty thousand dollars within four years from the first of January next, and that fifteen thousand dollars be allotted as the effort of the first year.”

The Trustees of Illinois College, at their last meeting, passed the following resolutions viz.,—I. “That in the opinion of this Board the sum necessary to meet the indebtedness of this College ought to be raised, and can be raised, by suitable effort, in a reasonable time, within the bounds of the State of Illinois; *provided* a sufficient amount be realized in the mean time from the ‘Society for promoting Collegiate and Theological Education at the West,’

* At the last meeting of the Board, a committee was appointed to inquire into the expediency of fixing a time for the Institutions now receiving its assistance to free themselves from debt, and beyond which, if not thus freed, aid could not be expected. To this it is presumed the Institutions aided will not object, provided the time be of reasonable length. Suppose five years allowed, and the debt of \$100,000 reduced \$20,000 each year by efforts at the West, while deficiencies in current expenses are met by this Society—then at the close of this period these Institutions will all be disembarassed, and have in their possession for educational purposes between four and five hundred thousand dollars! It would therefore be difficult if not impossible to name the benevolent enterprise involving no greater expense that promises more important and lasting and blessed results.—*Secretary*.

to meet deficiencies in the current expenses of the Institution." 2. "That we hail with a high degree of satisfaction the formation of the above-named Society, as admirably adapted to meet the peculiar and distressing exigencies of this institution, and as another and obvious evidence that our eastern friends are ready to do whatever lies in their power to promote the moral and intellectual interests of the West, and that we are ready to enter upon a course of effort as soon, and prosecute it as fast, as can be done with a due regard to the pecuniary situation of the country."

The Trustees of Marietta College are at this time engaged in the vigorous prosecution of an effort for the removal of their indebtedness.

Soon after the formation of this Society, an agent was appointed by the Trustees of Wabash College to traverse the State of Indiana and do whatever could be done for the raising of funds—and his labors were to have a special reference to the payment of their debt. A large amount, for that State, has already been subscribed, and a Professor in the Institution writes—"We confidently expect, should the Association aid us as they propose, that in three years we shall be able to roll off the debt. We shall *try*."

The same determination actuates the Trustees of Lane Theological Seminary. And their ability, with suitable effort, to meet their entire indebtedness within a reasonable time, can hardly be questioned.

It should also be stated that the Secretary, during the year, has visited each one of these Institutions, and held consultations with Faculties and Trustees, and this point has been especially urged upon their attention. He has also addressed not a few public meetings at prominent points in the West, with a view of arousing appropriate feeling, and calling forth vigorous action on that subject.

Not far from one hundred delegates from half a dozen western States and Territories were present at the Convention held at Cleveland in June last, and after the origin and objects of the Society had been fully spread out by different friends of the cause, the following resolution was unanimously adopted, viz., "That the Society for promoting Collegiate and Theological Education at the West is eminently adapted to give preeminence and rapid extension to God's chosen instrumentality for the conversion of men, as well as to meet the peculiar exigencies of the West, and hence entitled to our confidence and earnest co-operation." A similar resolution was also unanimously adopted at a meeting held at Beloit in Wisconsin Territory, and composed of some thirty ministers and twenty laymen from Wisconsin, Iowa, and Northern Illinois.

RECEIPTS.

About two months of the financial year had passed before the Secretary left his home in the West, and very much of the remainder has been occupied in labors preparatory to the successful prosecution of the enterprise. With a trifling exception, all other agency has been performed by the officers of the different Institutions, and their salaries and expenses have been included in the appropriations voted to each by the Board at the beginning of the year. Every agent had much preparatory work to do, and in a variety of ways labored under disadvantages, especially from the pre-occupancy of the field by other objects. The difficulty was, to find vacant months or Sabbaths, when this cause could reach pulpits without interfering with some other good cause which had long been in the field. The receipts, however, during the year, have been \$17,004 71. This is a generous and most encouraging response to the appeals which have been made, but it falls, notwithstanding, some thousands of dollars short of what the real exigencies of the Institutions demanded. It is enough, however, to infuse into them newness of life—and also to inspire the Society with confidence as to the success of its future appeals.

APPROPRIATIONS.

The above amount has been appropriated in the following manner viz.,

To Western Reserve College,	. . . . .	\$ 6039 12
“ Illinois College,	. . . . .	3774 45
“ Wabash “	. . . . .	2642 26
“ Marietta “	. . . . .	2000 34
“ Lane Theological Seminary.	. . . . .	1132 31
		<hr/>
		\$15,588 48

The balance, \$1416 23 has been expended in the payment of the salary of the Secretary, travelling expenses and the incidental expenses of the Society.

ENCOURAGEMENT FROM THE PAST.

The history of the past year shows conclusively that a comparatively few thousand dollars, put annually into the Treasury of this Society, is sufficient to awaken hope over a vast field where despair

was beginning to prevail; to revive the flagging spirits and exhausted energies of that noble band of men who compose these western Faculties—men who are able to do a vast work for God and their country on that field, and some of whom have already expended the better portion of their lives and energies in the midst of embarrassments which would make feebler spirits quail; sufficient to keep them at their posts that they may carry on the work of moral and intellectual training among the youth of that great valley, and thus prepare antagonist influences at this season of peril, when the enemy is coming in like a flood, and the crafty Jesuit is laying deep and strong the foundations of his educational structures; sufficient to call into full action the energies and resources of thousands of the friends of education in the West, who might otherwise give way to discouragement—sufficient to secure the permanent existence of at least five great centres of light, and fountains of intellectual and moral power, that may throw out to all time, over the millions of that land, an elevating and purifying and saving influence.

If we fail of *securing* the advantages gained by the toils and sacrifices of bygone years, the wheels of our educational car, “grating horrible discord,” will be rolled backward to a most fearful distance. Rolled backward on that battle-field of the world! At a time too when the powers of light and of darkness are in earnest conflict, and in the issue of which are involved the dearest interests of such millions of the present and of coming generations! Rolled backward! When every thing which should awaken the hopes as well as fears of philanthropists and Christians, and rouse their mightiest energies—with a fearful and resistless power is ONWARD! Rolled backward! When men of might, from the aged veteran to the youthful associate are on the field, and for years have been grappling with the foe, and only ask that they may be so sustained that they shall not be compelled to sound an inglorious retreat! A retreat rendered doubly inglorious by reason of the comparative ease of the conquest! If we give back at a point like this—what hope of final victory? Rolled backward! “Never!” say those who are in the midst of the struggle—“never,” says the voice of the gathering millions of that land, as it rises and in thunder tones rolls from one mountain barrier to another! And who can doubt that eastern Christians and philanthropists, who have nobly carried on the work thus far, and whose destiny is indissolubly linked with that of the West, will say “never”?

RECEIPTS of the Society for the promotion of Collegiate and Theological Education at the West, for the year ending September 25, 1844.

CONNECTICUT.

Meriden,.....	35 00
Milford,.....	23 12
New Milford,.....	83 50
Wethersfield,.....	109 82
Litchfield,.....	20 00
New Haven,.....	830 14
Waterbury,.....	113 02
Naugatuck,.....	2 00
North Haven,.....	17 55
Guilford,.....	11 00
West Brook,.....	13 12
Haddam,.....	3 75
Madison,.....	8 50
Essex,.....	34 61
Deep River,.....	8 00
Chester,.....	6 89
Lyme,.....	29 00
Saybrook,.....	59 10
Salisbury,.....	23 25
Collinsville,.....	27 55
Canton,.....	35 25
Watertown,.....	118 00
Winsted,.....	22 68
New Hartford,.....	3 00
Goshen,.....	33 25
Warren,.....	6 00
Kent,.....	17 00
Sharon,.....	5 00
Wolcottville,.....	5 00
Derby,.....	28 00
Norfolk,.....	24 37
Clinton,.....	11 00
Plymouth,.....	10 00
New Britain,.....	28 55
Colebrook,.....	10 07
Hartford,.....	533 00
Bristol,.....	116 00
South Woodbury,.....	15 00
North Woodbury,.....	75 00
Harwinton,.....	2 00
New London,.....	275 00
Danbury,.....	137 50
Norwalk,.....	141 75
Westford,.....	51 12
Stamford,.....	61 50
Fairfield,.....	102 00
Southport,.....	18 50
Greens Farms,.....	20 50
Gl'stenbury,.....	46 60
Woodstock,.....	2 00
Norwich,.....	291 18
Greenwich,.....	263 00
New Canaan,.....	106 25
Portland,.....	31 00
Newington,.....	35 15
Berlin,.....	74 64
Vernon,.....	265 00
Durham,.....	62 00
Enfield,.....	82 25
Suffield,.....	32 38
Manchester,.....	73 46
Ridgefield,.....	87 61
Southington,.....	100 00
Brooklyn,.....	37 00
Killingly,.....	38 00

Carried forward, 4,952 31

Brought forward, 4,952 31	
Pomfret,.....	46 00
Middletown,.....	95 00
Sundry Individuals,.....	10 50
	5,103 81

MASSACHUSETTS.

Lowell,.....	179 69
Stockbridge,.....	5 00
Westfield,.....	35 00
Munson,.....	163 00
Newburyport,.....	77 00
Andover,.....	142 37
Pittsfield,.....	90 58
Long Meadow,.....	43 00
Andover West,.....	35 00
Roxbury,.....	66 00
State of Mass., (in books)..	50 00
Foxboro',.....	133 75
Dedham,.....	50 00
Wrentham,.....	29 25
Ware,.....	104 75
East Hampton,.....	15 00
West Springfield,.....	63 13
North Brookfield,.....	72 00
Woburn,.....	79 68
Sturbridge,.....	63 85
Brimfield,.....	53 85
Charlestown,.....	55 84
Enfield,.....	178 55
South Hadley,.....	75 00
Medford,.....	91 00
Salem,.....	84 33
Marblehead,.....	100 00
Bradford,.....	33 50
Haverhill,.....	14 00
Westboro,.....	112 00
Boston,.....	2300 23
Northampton,.....	58 40
Springfield,.....	196 00
Worcester,.....	510 00
Cambridge,.....	70 00
Cambridgeport,.....	60 50
	5,496 25

NEW-YORK.

Watertown,.....	49 56
Clinton,.....	29 00
Troy,.....	34 93
Albany,.....	29 00
Catskill,.....	35 00
New-York City,.....	278 50
Brooklyn,.....	837 81
Collected by Pres. White,.....	2277 45
Coll. by Rev. Mr. Brown,.....	630 00
By T. B.,.....	9 00
	4,210 25

NEW-JERSEY.

Newark,.....	448 20
Caldwell,.....	50 25
Bloomfield,.....	42 00
West Bloomfield,.....	23 75
	564 20

Carried forward, 15,374 51

Brought forward,	15,374 51	Brought forward,	15 84	15,651 81
NEW HAMPSHIRE.		Portland,.....	132 50	
Nashua,.....	106 02	Bath,.....	71 00	219 31
Portsmouth,.....	77 00	Providence, R. I.,.....	333 62	
Keene,.....	31 78	Middlebury and Cornwall, Vt.,.....	27 59	
Exeter,.....	20 50	Philadelphia,.....	769 35	
Dover,.....	45 00	Total,	17, 04 71	
	280 30			
MAINE.				
Brunswick,.....	15 84			
Carried forward,	15 84			
	15,651 81			

THE

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COLLEGIATE AND THEOLOGICAL EDUCATION

AT THE WEST.

WITH

AN APPENDIX.

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PROCEEDINGS

CONNECTED WITH THE SECOND ANNIVERSARY OF THE SOCIETY FOR
THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT
THE WEST.

THE Board of Directors, according to adjournment, met in the Lecture Room of the First Presbyterian Church in Newark, N. J., on Wednesday, October 29th, 1845, at 5 o'clock, P. M. In the evening, by previous appointment, a discourse was delivered before a crowded audience, by the Rev. Albert Barnes, of Philadelphia, from Prov. 19 : 2. *That the soul be without knowledge, it is not good.* The discourse was characterized by comprehensive views, accurate discrimination, and practical wisdom, while beauty of language and energy of delivery carried its weighty considerations with great power to the intellect and the heart. A copy has been requested for publication.

On Thursday evening, October 30th, the Anniversary services were attended at the Third Presbyterian Church. In the absence of the President, the Rev. Prof. Goodrich, of Yale College, one of the Vice Presidents, took the chair, and opened the meeting with prayer, followed by a few impressive remarks. The Society, he said, had its origin in wise forethought and genuine benevolence. Several years since, there were five institutions at the West, manned by learned and capable officers, located in the most promising positions, and endowed with lands and prospective funds. High hopes were indulged of their eminent success and large usefulness. But in God's good providence, these expectations were destined to be disappointed. A series of commercial reverses and disasters, unparalleled in the history of the country, swept over the West, clouding the brightest prospects and destroying the most stable possessions. These institutions were the first to feel the shock. The lands of which their endowment consisted, became valueless; the pledges which had encouraged them with abundant resources were unfulfilled, and the very means of subsistence were destroyed. The cry for help came back to us, and one after another these institutions presented themselves at our doors for aid. At length, for the sake of systematizing and concentrating these efforts, which have now become necessary in order to preserve these institutions from utter extinction, this Society was formed, designed to present the claims of all. The effect has been as life from the dead. In two short years, between \$20,000 and \$30,000 had been raised for their aid, and this had been the means of raising a still larger sum on the Western field itself. Never had the application of a similar amount, accomplished more. It was safe to say, that property to the amount of \$400,000 had been saved from ruin.

Nor is this all: the moral influence of thus stretching out the hand to help their brethren has been most beneficial to the churches; and a new spirit has been given to the friends of education throughout the land. In every point of view the influence of this Society has been most beneficial and important; and should it expire

to-morrow, we should have occasion to bless God for what it has accomplished. But we believe it will not expire ; that it is not to subserve a mere temporary purpose ; but that, as these institutions grow beyond the need of its help, others are to be taken under its care, until the whole West is supplied with colleges and seminaries of learning.

There never yet was a young people able to furnish themselves with the literary institutions they needed. It was true of New-England : her Harvard, Yale and Dartmouth owed their existence to foreign munificence ; and if ever similar institutions are to rise up in the West, and exert a like power in molding the character of that vast empire, they must receive their first impulse from abroad. This is what the Society aims to do. It would call forth new Harvards, Yales and Dartmouths at the West ; and he could not conceive of a more noble office or rational charity. The glory of founding the literary institutions of a great nation is worth more to Governor Yale than the Presidency of the East India Company, and more honorable to the Earl of Dartmouth than the dignity of peer of the realm. We would repay the boundless debt of gratitude we owe to them, by giving the same institutions to the West which they gave to us.

Let it not be thought that this is an institution for sectarian purposes. Far from it. We would provoke to love and good works other denominations that are so numerous and powerful, and so well able to sustain similar institutions. We shall rejoice to see them coming up, as they doubtless will, to this glorious enterprise. We would unite the mind of the East, in forming the mind of the West.

Prof. G. closed his remarks by adverting to the eminently religious character of the colleges already planted, and hoping that the combining of religion with learning, which constitutes so marked a feature of American education, would render this the missionary nation of the world.

An abstract of the Annual Report of the Directors was read by Rev. Theron Baldwin, Corresponding Secretary.

On motion of Rev. N. S. S. Beman, D. D., of Troy, N. Y., it was

Resolved, That the Report now read, be adopted, and published under the direction of the Board.

Dr. Beman, sustained this resolution by an eloquent address, and was eloquently followed by Rev. Leonard Bacon, D. D., of New-Haven, Ct., and Rev. S. H. Cox, D. D., of Brooklyn, N. Y.

The benediction was pronounced by the Rev. Dr. Goodrich ; after which, the Society proceeded to elect Officers for the ensuing year.

The following Officers were chosen :

President.

HON. JOSEPH C. HORNBLLOWER, Newark, N. J.

Vice Presidents.

REV. C. A. GOODRICH, D. D., New-Haven, Conn.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.

J. M. ATWOOD, Esq., Philadelphia.

CYRUS P. SMITH, Esq., Brooklyn.

REV. G. W. BLAGDEN, Boston.

REV. E. BEECHER, D. D., "

REV. H. N. BRINSMADE, D. D., Newark, N. J.

J. C. BLISS, M. D., New-York City.

Directors.

REV. ALBERT BARNES, Philadelphia.
REV. ELIAKIM PHELPS, D. D., "
REV. JOEL PARKER, D. D., "
REV. THOMAS BRAINERD, "
REV. A. D. EDDY, D. D., Newark, N. J.
REV. T. H. SKINNER, D. D., New-York City.
REV. WILLIAM PATTON, D. D., "
REV. S. H. COX, D. D., Brooklyn.
REV. WM. B. LEWIS, "
HON. T. W. WILLIAMS, New-London, Conn.
REV. LEONARD BACON, D. D., New-Haven, Conn.
HENRY WHITE, Esq., "
REV. HORACE BUSHNELL, D. D., Hartford, Conn.
A. M. COLLINS, Esq., "
HON. SAMUEL H. WALLEY, JR., Roxbury, Mass.
REV. J. H. TOWNE, Boston,
G. W. CROCKETT, Esq., "
HENRY EDWARDS, Esq., Boston.

Treasurer.

ANDREW WESSON, Esq., Brooklyn, N. Y.

Corresponding Secretary.

REV. THERON BALDWIN.

Recording Secretary.

REV. ASA D. SMITH, New-York City.

The Society then adjourned, to meet in the City of New-York, in the month of May, 1846.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated, The Society for the promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies. The President, Vice-Presidents and Recording Secretary shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds ; to investigate and decide upon the claims of the several Institutions ; to make the appropriations in the most advantageous manner ; (it being understood that contributions designated by the donors shall be appropriated according to the designations ;) and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

SECOND REPORT.

THE Directors, in presenting their Second Annual Report, deem a brief review of the past essential to an enlightened judgment as to prospects and measures for the future.

The providence of God seems at once to have created a necessity for the existence of the Society and prepared the way for its organization. In the words of one of its originators, "This movement has every appearance of proceeding from God, and being a part of his plans for saving the West and our land. The public mind was not prepared to take such enlarged views when our efforts for the West began. Hence God permitted five leading individual enterprises to be undertaken. But they were independent of each other, both at the East and at the West, and could act on no common system, nor could they concentrate their energies to form either the Eastern or the Western mind. God by a wonderful coincidence so cut down the resources of all, that they were compelled to apply simultaneously for Eastern aid. But the old system of individual appeals had so affected the Eastern mind that no plan was possible which did not combine their interests in one cause."

QUESTIONS SETTLED.

The primary question to be settled was, whether it was wise to add to the already multiplied benevolent organizations of the day. The answer to this question was brief but cogent. "The work in contemplation must be done, or the sacrifice of high and sacred interests is inevitable. It cannot be done without an organization; hence the demand for a Society is imperative. But here the question arose, "Shall its aid be confined to the West, or extend to needy and valuable Institutions throughout the United States?" Different opinions were entertained by those who met in Convention for its organization, but after full discussion the decision was in favor of limitation to Western Institutions. Accordingly Western Reserve College with its Theological Department, Marietta, Wabash, and Illinois Colleges, and Lane Theological Seminary, were taken under its patronage at the first meeting of the Board of Directors.

Subsequently another question arose, viz. : Shall the aid of the Society be *restricted* to these five? There were those who maintained that no other Institution would be needed at the West for an indefinite period. Consequently, when these were provided for, the work of the Society would be done, and its existence should cease. Others believed that, in order to meet the full exigencies of the case, an organization was demanded that should run parallel with the American Home Missionary Society in its progress westward. The language of the Constitution, however, as originally framed, *admits* of such extension, and all the acts of the Board have been against the idea of *restriction* to a specified number of Institutions. The *degree* of extension we may safely leave to be settled by the future developments of Providence.

SIMPLICITY OF ORGANIZATION.

On every account it was deemed the part of wisdom to make the experiment of a Society in its simplest possible form. Hence the almost sole reliance for giving it impulse, was at first placed upon the direct contact of mind with mind in pulpits and public assemblies. To secure this access to the public mind, was one of the objects aimed at by an organization. The advocacy of the cause during the first year was committed to western men, and with a single exception officers in the Institutions aided. The West could bring into the field no stronger men, and they entered upon their work under the full conviction of its indispensableness to the salvation of that land. They were aided too by an intimate acquaintance with the country and bitter experience of sufferings and disabilities caused by the want of adequate means for the successful prosecution of their great undertaking at the West. Their labors were strongly influential in turning the tide of public feeling in favor of a neglected and sinking cause. The *pecuniary* results were also highly encouraging.

SECOND YEAR.

One agent, who was expected from the West to labor for the entire year, was prevented by an afflictive providence from entering the field. Another, of whom the same was expected, was able to devote only a few months to the service. From causes beyond the control of the Board, very much of the agency of the year has been performed in detached portions, and consequently under great disadvantages. This evil, however, admits of a remedy in future.

Since the last anniversary, a public meeting in behalf of the Society has been held in the City of Boston. Upon the vast assembly convened, an impression was made in the highest degree favorable to the cause. The proceedings of the meeting were published in pamphlet form, and have been widely circulated. This pamphlet, together with the First Annual Report, and occasional notices in the religious and secular papers, has constituted, so far as the press is concerned, the entire reliance of the Society for public enlightenment during the year.

THE TREASURY.

The amount paid into the Treasury during the year ending October 15th was \$10,967 53. To this may be added available subscriptions not yet paid, \$693 66—making the resources of the year \$11,661 19. Disbursements have been made in accordance with a scale of appropriations fixed by the Board. This amount falls by at least one-half of meeting the necessities of the Society for the year; and yet, when we consider that a large portion of the labor performed was merely *preparatory*, it affords decided ground of encouragement for the future. Still higher encouragement is found in the fact that throughout the year the Society has been steadily gaining in public favor as an indispensable instrumentality for the accomplishment of the objects which it has in view. Very many cases of influential individuals might be cited in proof of this.

Ecclesiastical bodies too have extensively expressed their approbation, and commended the Society to the patronage of the churches under their care. This is true of the Synod of New-York and New-Jersey, and the General Associations of Connecticut, Massachusetts and New-Hampshire. These four bodies, to say nothing of others yet to be reached, embrace about one thousand churches, which may all ultimately be brought, it is believed, to the aid of the cause.

MEANS TO BE USED.

The experience of two years shows the absolute necessity of a suitable number of able, judicious and faithful agents to traverse the field, impart information, and reduce the operations of the Society to a system. An established and recognized place in the great system of benevolence is also indispensable. Without this the Society must ever be a wandering star among regular orbs. If the period of its revolutions be not fixed and known, its return will not be anticipated, and diminished contributions as well as a ruinous loss of

time on the part of Agents will be inevitable. The relative amount of expenses will also be essentially increased.

The work of regular organization is now in successful progress. About one-third of the District Associations in Massachusetts have assigned specific months for the collections in aid of the cause. The same is true of some associations in Connecticut, as well as of individual churches and clusters of churches in the principal towns and cities from Boston to Philadelphia. We earnestly solicit the aid of pastors and churches in the prosecution of this work.

WESTERN OPINION.

The following resolution was adopted by the convention of Presbyterian and Congregational churches held in the city of Detroit in June last.

Resolved, "That this convention hail with peculiar satisfaction the association recently organized for the promotion of Collegiate and Theological Education at the West. They believe such an Institution to be imperatively demanded by the present and prospective exigencies of the West, and that the one lately formed has been already a great blessing to the West, in consideration not only of the pecuniary aid which it has rendered, but also by the encouragement it has afforded and the hope it has inspired for the stability and permanence of those Institutions which are confessedly so essential to the religious prosperity of the West."

WESTERN ACTION.

The reaction of the Society upon the West constitutes one of its most important features. This was described in the last Report as already "happy and powerful." Resolutions of different Boards of Trustees were given, in the same Report, to show their determination to do their utmost to help themselves. In redemption of their pledges they have obtained during the year, on their several fields, subscriptions for the liquidation of debts to the amount of \$25,000. This amount does not come into the Treasury of the Society, but may still be classed among the results of its operations in consequence of the courage and confidence which its existence inspires on the Western field. The receipts of the Society for the two years of its existence, added to the subscriptions obtained at the West, make a grand total of more than \$50,000.

This is in a high degree encouraging; and yet it should be remembered that the subscriptions obtained at the West will only

become available by degrees, and that just so far as the receipts of the Society fail to meet deficiencies in the current expenses of the Institutions, new indebtedness will accrue to absorb what is realized on the Western field. Probably one-half of all that has been subscribed there during the last year, will be thus absorbed; consequently, should the deficiency be as great for the coming year, the Institutions one and all would be inevitably subject to very great embarrassments.

On the supposition, however, that the entire deficiency in current expenses were met by the Society and subscriptions obtained at the West for four successive years, at the rate of the last year, the whole indebtedness of the Institutions would be provided for, and a capital of some \$400,000 set free for the purposes of Christian education. The western portion of the work it is believed can be done. Almost every thing, therefore, it would seem, is to be hoped for from the success of the Society, and every thing to be feared from its failure.

It may be stated, that of the above-mentioned \$25,000 the sum of \$10,000 was reported by Western Reserve College; and this amount would have been increased but for the distressing failure of the crops, by reason of which the people on the Reserve have suffered in their property to the amount of several millions. The consequent perplexity and embarrassment are still so great that operations for the raising of funds are for the present suspended.

A GREAT WORK ATTEMPTED.

The first work undertaken by the Society was a great work, viz., to raise five Institutions from a state of feebleness and despair, and give them a vigorous and permanent existence. They are all as yet in comparative infancy, and yet we can speak of their nearly three hundred graduates—of some two hundred and fifty trained in the Theological Seminary, and of young men by the thousand who have received in preparatory departments a highly finished education, and gone out to act as teachers or fill important stations in the community. We can speak of repeated showers of divine mercy with which all these Institutions have been visited, and in consequence of which hundreds of young men have been hopefully brought to a knowledge of the truth, large numbers of whom are now preaching Christ crucified in the waste places of the West or on heathen shores. Marietta College during the last year enjoyed a precious revival, which left but one or two young men in connection with the Collegiate Department that was not a member of the church or a hopeful convert.

But in order fully to appreciate the importance of our work, we must consider the favorable locations of these several Institutions—the period of their existence in the history of the West—the money and labor already expended for their benefit—the obstacles overcome and their accumulated facilities for prosecuting the great work of Christian education. We must consider the noble band of men by which they are officered—as a body experienced, wise, energetic, learned, and ardently devoted to their high calling. We must look at the vast and increasing and plastic masses of mind to which they have access. We must think of them not only as direct educators of leading minds taken from and thrown back into those masses, but as thinkers, elaborators of great principles—wise master-builders employed upon the mighty fabric of Western society. We must view them as lecturers, rousing the popular mind to the importance of education, or preachers of the glorious Gospel in a land where error, subtle, blighting, soul-destroying, is rife. We can speak of not less than one hundred years of such labor *already performed*. “The results therefore of what has been done, are already coming in a hundred-fold, and yet these trees of life have but just begun to bear.”

NATURE AND OBJECTS OF THE SOCIETY.

The Society, like the Institutions which it aids, is in its infancy, but its beginnings are hopeful. Let it be perfected and brought into full play; and in view of its elements of power, its noble objects, and its field of operation, we may well ask, What may it not accomplish? Colleges and Theological Seminaries gather into them clusters of the ablest minds, whose energies, individual and combined, are employed for the accomplishment of objects among the highest and noblest of human pursuit. This Society links into one grand compact individual *clusters*—as system is combined with system in the physical universe.

Organization for promoting the higher departments of education has long been used by the Jesuits with a wide-sweeping and tremendous power. During some portions of their history they have had under their control more than six hundred colleges scattered through almost every nation upon the globe. Here was an array of influence for the subjugation of nations more terrible than fleets and armies. Protestantism, it is true, dreads and repudiates the centralization which so links the extremities of such a system with one central despotic mind, as to merge in that mind all individuality. But we may have a system pervaded with the elements of Christian freedom

and framed for the more successful accomplishment of humane and heavenly objects.

Such objects God in his providence seems now to be bringing before this Society. Upon such another country as is spread out for its field of operation the sun never shone. We ask in vain for such developments as are unfolding themselves in that wondrous valley. The human race seems as if gathered into one vast amphitheatre to look on. What we do there, we not only do for America but for Europe and the world. All the varied influences which can stir the human soul, seem brought into simultaneous action, both in the Old World and the New, to swell the population of that land. From almost every nation under heaven the currents there meet and commingle, and their wild effervescence is like ocean surges. How shall we infuse into this living mass those principles of order, justice, purity and heavenly truth, that shall create appropriate affinities, and produce a subsidence at once safe to the nation and life-giving to the world?

QUESTION ANSWERED.

To such an inquiry, New-England, from all her "mountains and streams," and from every page of her history, sends back, in part, the answer, "Educate, educate," and this answer finds an echo in millions of hearts throughout the land. The Jesuit, too, not to be outdone, chimes in. Not only so; with all his experience and skill and resources and energy, he hastens to secure the monopoly. But happily, the weapons of this warfare are to us familiar weapons. Our fathers tried them, achieved glorious conquests, and bequeathed them to us. If the Jesuit can here "take the sword," and not "perish with the sword," he will perform the crowning work of all Jesuitical achievement. *Let him try it.* What American Protestant heart does not burn for the contest?

DEMAND FOR SYSTEM.

But the work is so great in itself, and multiplies so rapidly on our hands, that it cannot be done without *system*. Three colleges only were founded in the seventeenth century, and twenty-two in the eighteenth. The machinery of a modern organization would then have been worse than useless. Not so, however, under the rapid increase of the present century. Some of the causes of this increase have received a signal check in the pecuniary reverses of the country, but most of them will continue to operate with great

power. The tide of emigration will continue to flow with accumulated strength—new States will rise—the public domain will extend—indeed, the nation, for good or for ill, seems destined by one mighty stride to reach the Pacific. A vast demand for the means of education will of course be created. Many ill-projected Institutions have already found a grave, and others doubtless will follow; but, after due allowance for bills of mortality, the living will be numerous. They *must* be so, or our ruin as a nation comes.

It is with only a portion of these that this Society will have to do. But the history of the American colleges abundantly shows, that the planting of the higher Institutions of learning has been the peculiar vocation of such churches as it represents; and in order to the perfect fulfillment of that vocation in the West, an *organization* seems indispensable. The planting of churches went on for more than two hundred years before the American Home Missionary Society was called into being. But the demand for it became imperious; and it now groups the thousand applications for aid from feeble churches into one sublime call. Its extended and blessed operations are among the leading influences which create a demand for an *educational organization* that shall bring similar principles into play, and reduce to system the CO-ORDINATE DEPARTMENT of Home Missionary work at the West.

TRUE PRINCIPLE STATED.

It should never be forgotten, that applicant Institutions will increase more rapidly than those which are aided can be safely stricken from the list of beneficiaries. But few of the earliest American colleges, that were in any measure dependent upon the benevolent public, have yet ceased their calls for aid. Said an individual, not long since, "I have aided a certain Western Institution for *twelve years*, and a college that cannot go alone after that period is not worth having." But such a principle carried out would seal the destruction of every college upon the globe. Under its operation, Yale, and Dartmouth, and Princeton, would long since have existed only in the memory of the past. Two of these, during the last year, even, have had their agents abroad, and Yale received its most splendid benefactions not less than 130 years from its foundation.

This principle would also carry ruin throughout the West. Western Reserve College occupies the eastern extremity of the chain of such Institutions as are aided by this Society. But in its present extremity this Institution cannot be abandoned by the East

without endangering its existence. We would bring the utmost pressure upon the churches with which it is surrounded, and at the earliest practicable period throw upon them the entire responsibility of its support. It is even a standing rule of the Board, that dependence must in all cases cease at the "earliest dates possible;" but it would be in the highest degree unwise to cast a given Institution off, simply because so brief a period of dependence had expired. The same spirit of impatience would lead to the abandonment of another and another, till our whole literary cordon would perish! The great principle, then, which should regulate the action of the Society, no doubt is, *extreme caution in the reception of needy Institutions, and then no premature abandonment.*

PURITAN WISDOM.

The original design of the Puritans was to establish a college in each of the New-England colonies. But this intention in the New-Haven colony was checked, in the language of Dr. Dwight, by "well-founded remonstrances from the people of Massachusetts, who very justly observed, that the whole population of New-England was scarcely sufficient to support one Institution of this nature, and that the establishment of a second would in the end be a sacrifice of both." Hence, as early as 1644 contributions in wheat were sent from the colony of New-Haven, "for the relief of the poor scholars at the college at Cambridge;" and the establishment of Yale College was delayed for more than half a century. Here was Puritan wisdom.

In the exercise of similar wisdom, this Society was organized. No one can doubt that the Eastern churches will do immeasurably more for the promotion of Collegiate and Theological Education at the West, by giving a vigorous and permanent existence to a few, than by scattering their resources among a multitude that would inevitably conflict with each other, and entail upon all perpetual feebleness and inefficiency. Let the Society give such existence to but one such fountain of intellectual and moral power, and its blessings will be borne onward to all time. But it may be called to do this in multiplied instances. Within a period no longer than the establishment of Yale College was *under discussion*, the Great Valley has received an accession to its population of about ten millions!

MODIFICATION OF THE SOCIETY.

At a meeting of the Board, held in May last, a Committee was

appointed to inquire into the expediency of so amending the Constitution, as to enable the Society, with appropriate limitations, to extend aid to Institutions at the West of a lower grade than Colleges and Theological Seminaries. Should such modification be adopted, it would give the Society a more direct and extensive bearing upon *popular* education, and greatly increase the power of its antagonism to the educational movements of the Jesuits. The prevalence of *popular ignorance*, beyond dispute, constitutes one of the most alarming features in our present condition as a nation. By universal consent our national fabric rests upon two grand pillars, intelligence and virtue. An ignorant people *cannot govern themselves*. We have no reason to fear that some daring usurper will rise from the midst of us, and 'Samson-like, lay hold of the pillars and prostrate the fabric. The very *attempt* would cause national indignation every where to burst out like devouring fire. If the fabric ever falls, it will be by gradual decay weakening the pillars, till they are unable to sustain the superincumbent weight. But every mind shrouded in ignorance is a decayed particle. These particles too are beginning to exist by the million! Here, then, is a great department of philanthropic and Christian effort, which it is in the highest degree perilous to neglect!

Not a few have regarded the Society as an organization "born out of due time;" but we trust, nevertheless, that it bears the "signs" of a heavenly origin, and will eventually perform its full share of the sublime work of saving the West. Once more, therefore, we commend it to the patronage of the friends of learning and religion, and fervently invoke divine aid under a deep consciousness that "EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT."

In behalf of the Board of Directors.

THERON BALDWIN,
Corresponding Secretary.

RECEIPTS of the Society for the year ending October, 1845.

Auburn, N. Y.,	\$66 75	Greensfarms, Conn., Rev. Mr. Porter's	
Albany, N. Y., individuals in Rev'd.		Parish,	22 23
Mr. Fisher's Church,	14 50	Hartford, Conn.,	520 00
Andover, Mass., Rev. Mr. Taylor's		Hinsdale Mass., by two individuals, . .	2 00
Parish,	60 25	Homer, N. Y.,	36 43
Agawam, Mass.,	20 03	Ipswich, Mass., Rev. Mr. Fitz' Parish,	41 72
BOSTON:—		“ Rev. Mr. Richards'	
Old South Church,	253 00	Parish,	15 00
Park Street, “	133 50	Ithaca, N. Y.,	55 70
Mount Vernon, “	330 50	Lowell, Mass., by Rev. Mr. Burnap,	
Bowdoin, “	223 00	Young Ladies' Benevolent Soc., Ap-	
Central, “	238 00	pleton street Church,	24 00
Essex Street, “	315 00	Ladies Charitable Association, 10 75	
Pine Street, “	105 36	Monthly Concert,	5 25
Robert Farley,	50 00	Collected by Prof. Allen,	102 46
E. Buck,	5 00		
Henry Clark,	5 00	Lee, Mass., Rev. Mr. Burr pastor . .	142 46
Thos. P. Cushing,	10 00	Lenox, “	23 10
James Boynton,	5 00	Lafayette, N. Y.	18 00
J. Field,	20 00	Le Roy, “	13 25
South Boston : Rev. Mr. Patton's		Milford, Conn., 1st Church, and Rev.	
Church,	36 18	Mr. Train's Church,	32 16
Batavia, N. Y.,	23 58	Meriden, Conn., Rev. Mr. Perkins'	
Brighton, N. Y.,	13 39	parish,	30 31
Brooklyn, N. Y.,		Middletown, Conn. Rev. Mr. Crane's	
1st Presbt. Church, Rev. Dr. Cox, Pas-		Church,	117 17
tor,	337 32	Millbury, Mass., Rev. Mr. Bucking-	
2d Presbt. Church, Rev. Dr. Spencer,		ham,	15 77
Pastor,	251 34	Marblehead, Mass., Mrs. Wm. Reed, .	50 00
3d Presbt. Church, Rev. Mr. Lewis,		Manchester, N. H., 1st Church, 36 47	
Pastor,	296 48	“ “ “ “ “ “ “ “ “ “ “ “ “ “	9 00
Mr. H. W. Ripley,	3 00		45 47
Bloomfield, N. J., Rev. Mr. Seymour's		New London, Conn., Rev. Mr. Ed-	
Church,	63 37	ward's congregation,	201 00
Brookfield, Conn.,	5 45	New Bedford, Mass., Rev. Mr. Hitch-	
Colchester, “ Rev. Mr. Arnold's		cock's congregation,	54 95
congregation,	20 75	Norwalk, Conn., Rev. Mr. Hall's	
Charlestown, Mass., Winthrop Church		Church,	8 00
and Society,	37 37	“ “ “ “ “ “ “ “ “ “ “ “ “ “	123 00
Cambridgeport, Mass., Rev. Mr. Love-			131 00
joy's congregation,	25 00	New Fairfield, Conn., Rev. Mr. Perry's	
Concord N. H. West Parish,	11 75	congregation,	6 25
“ “ Rev. Noyes' congrega-		Norwich, Conn., Rev. Mr. Arms'	
tion,	91 82	Church,	28 68
Concord, N. H., 1st Cong. Society,		“ Bond's “ “ “ “ “ “ “ “ “ “ “ “ “ “	124 00
Rev. Mr. Bouton,	20 00		152 68
Danbury, Conn., Rev. Mr. Stone's		New Canaan, Conn., Rev. T. Smith's	
congregation,	83 25	parish,	96 00
Dudley, Mass., Rev. Dr. Bates' Ch.,		New Milford, Conn., Rev. Mr. Green-	
Dedham, Mass., Rev. Dr. Burges'		wood's parish,	24 10
Church,	59 75	and by Mr. Whiting,	26 00
Dalton, Mass.,	10 00		50 10
Enfield, “ in part,	110 00	North Greenwich, Conn., Rev. Mr.	
East Long Meadow, Mass., Congreg.		Wilcox's cong'n,	15 00
Church and Society, by Mr. G. Mer-		North Woodstock, Conn., by Mr. Tho-	
riam,	20 00	mas Boutell,	10 00
East Bloomfield, N. Y.,	66 25	Newburyport, Mass.,	124 50
Fairfield, Conn., Rev. Mr. Atwater		Niagara, N. Y.,	27 00
Parish collection,	48 00	New Haven, Conn., the several Con-	
Fairhaven, Mass.,	60 00	gregational Churches and Yale Col-	
Farmington, Conn., by S. Hart, Esq.		lege,	544 00
—Legacy, Miss Eunice Wood-			
ruff,	\$100,	NEW YORK CITY:—	
Collection in Rev. Dr. Porter's		Bleecker-street Presbyt'n Church,	
congregation,	49 57	Rev. Dr. Mason,	446 00
	149 57	Mercer-st. Presbt. Church, Rev. Dr.	
Great Barrington, Mass., Rev. Mr.		Skinner,	543 00
Turner,	32 56	West-st. Presbt. Church, Rev. Mr.	
Greenwich, Conn., Rev. Mr. Coe's		Holt,	73 42
Parish,	281 75	F. P. Schoals, Esq.	25 00

Received by the hands of Messrs. Leavitt, Trow, & Co.,	16 25	Westville, Conn., Rev. Mr. Root's Parish,	48 25
NEWARK, N. J.:—		Waterbury, Conn., Parish collection,	128 05
Market-st. Presbt. Church Rev. Mr. Bradley,	20 26	Wethersfield, " Parish "	101 45
Second-st. Presbt. Church, Rev. E. Cheever,	38 00	Woodstock, " individuals in 1st Con- gr'nal Society,	3 75
Third-st. Presbt. Church, Rev. Dr. Brinsmade,	149 59	West Boylston, Mass., Rev. Mr. Cross, Pastor,	9 75
First-st. Presbt. Church, Rev. Dr. Eddy,	129 02	West Newton, Mass.,	70 00
Oxford, Mass., Rev. Mr. Bardwell's Church,	44 88	West Springfield, Mass., Rev. Mr. Wood, Pastor,	29 50
Providence, R. I., Rev. Dr. Tucker's congreg't'n,	54 00 49 58	" by Geo. Merriam, Esq.,	30 75
Percipanny, N. J., Rev. Mr. Ford, Pastor,	11 25	Worcester, Mass., Parish collection,	568 96
Pittsford, N. Y.,	31 00	Westboro, Mass., Parish "	63 00
PHILADELPHIA:—		Williamstown, Mass., Rev. Dr. Peters, Pastor,	53 00
1st Presbt. Church, Rev. Mr. Barnes,	420 50	Westfield, Mass., Parish collection,	38 00
3d Presbt. " Rev. Mr. Brainard,	144 25	Collected by Rev. J. H. Linsley, D. D.,	29 05
— Presbt. " Rev. Mr. Rood,	28 98	" by Rev. J. A. Root,	75 00
Clinton-st. " Rev. Dr. Parker,	162 50	10,967 53	
Arch-st. Church, Mr. Constable,	10 00	SUBSCRIPTIONS IN BOOKS:—	
Mrs. Falconer,	10 00	Prof. Olmstead,	12 00
Roxbury, Mass., Parish collection,	135 76	A. H. Maltby,	19 50
Rochester, N. Y., collection	68 75	G. Merriam,	15 00
Stamford, Conn., Rev. Mr. Alvord, Pastor,	49 71	M. B. Dodd,	9 00
Stanwick, Conn., Rev. Mr. Perkins, Pastor,	-9 89	J. C. Baldwin,	75
Springfield, Mass., Rev. Dr. Osgood, and Rev. Mr. Porter, Pastors,	69 25	Donations in Merchandise collected by Prof. E. O. Hovey	59 12
" Rev. Mr. Russell's Church,	10 00	Available subscriptions in cash, not yet collected,	693 66
Sutton, Mass., Rev. Mr. Tracy, Pas- tor,	48 23	<i>Expenditures of the Society for the year.</i>	
Salem, Mass., Parish collection,	80 00	Amount disbursed to the several insti- tutions under the patronage of the society, including salaries and ex- penses of college officers while en- gaged in agencies,	
Stoneham, " " "	7 78	Salary and travelling expenses of Secretary, allowance to Financial Agent for services rendered, office rent, printing and incidental expen- ses,	8,704 96 1,953 01
Syracuse, N. Y., " collection,	10 73	Cash in hand,	304 56
Syracuse, N. Y., E. W. Leavinworth,	5 00	Total, 10,967 53	
Scottsville, N. Y., collection,	35 13		
Trumansburgh, N. Y., "	27 00		
Waltham, Mass.,	60 00		
West Bloomfield, N. J., Parish collec- tion,	9 89		

APPENDIX.

ADDRESSES AT THE SECOND ANNIVERSARY.

ADDRESS OF REV. N. S. S. BEMAN, D. D.

The Rev. Dr. Beman rose, he said, to move the adoption of the Report which had now been submitted to the meeting. He had consented to do this with much reluctance, because he had not had time, since his return from the great West, (the field of our operations,) to arrange his thoughts, to appear before such an audience, for a public address. But he would not shrink from the responsibility laid upon him, for he felt a deep interest in the subject, and he had some things which he wished to say, and which ought to be said, respecting the sublime enterprise in which we have engaged. We are assembled, Mr. President, for a grand purpose, and I design to divert your attention to some of the measures which may promote its accomplishment, and to some of the considerations which should excite a deep and active interest in its progress and final success.

Cast your eye for a moment, over the field which this Society has chosen for its cultivation, and where they have undertaken to accomplish what some might deem impossibilities. It lies between the great lakes on the North and the Ohio river on the South, and extending from the Alleghanies on the East to the Mississippi on the West. But this, let it be remembered, is only our *present* limits. Our operations must soon pass, with the tide of population, the mighty *Father of Waters*, and spread out before us a territory not less interesting to the *far*, and to the *still farther* West. We must keep pace with existing circumstances, and the necessities of this almost literal *world*. We must estimate the importance of this country, not from what it is now, in its rude state, almost as it came from the hand of nature, but as it will be, and cannot fail to be, when its resources are thoroughly explored and fully developed.

Let us endeavor to form an estimate of the future from what we know of the present; and in this estimate we should include *soil*, *mines*, facilities for *commerce*, and prospective *population*.

The *soil* of the great valley of the Mississippi, is the richest in the world. I do not deem this remark extravagant—I say deliberately, the richest in the world. There are some parts of it which have not their parallel this side of the garden of Eden,—a spot now blotted from the map of our globe. It is true, that a small proportion of it only is yet under cultivation. We have the almost boundless Prairie, with its sod yet unbroken,—the dense, primeval forest which has never echoed to the sound of the axe-man,—the oak-opening, though in appearance like cultivated parks, untouched by the hand of art. But all these, as we look upon them, tell us what they will be. Plenty follows upon the very plough-share of the husbandman. If, said he, I have ever rejoiced in looking at the products of agriculture, it was while crossing some of those vast

prairies, or other fertile portions of the west, and seeing a single field of waving wheat, already white to the harvest, a mile square, owned by a single man, and yielding not less than five and twenty bushels to the acre; or while gazing upon immense *forests*, I had almost said, of Indian corn which promised not less than sixty or eighty. As an agricultural country, no part of this land or any other, can surpass, and very few equal the great valley. Its productions are already immense, affording us some data by which we may estimate what they will be in a century, or even in half a century to come. This territory will probably be one of the richest farming countries on the surface of our globe,—affording almost every production needful for the supply of human wants.

But in estimating the future importance of the great West, we must not overlook its exhaustless and unnumbered *mines*. These, so far as they have been discovered and partially explored, lie on the borders of the vast lakes of the North, and stretch along the margin of the Mississippi river. Lead and copper are found in untold abundance, and these mines, when fully explored, and their treasures disinterred and brought into the market, will effect a great change in the existing commerce of the world in relation to these articles. They will probably exist, for ages to come, the sources of great wealth to the western country. Nor are these useful metals the only treasures which lie beneath the fertile soil of that far-famed valley. In some localities, iron and tin abound, and marble-quarries, and beds of coal have been discovered. The subterranean treasures are hardly less valuable than those which now exist upon the surface, or which may be seen, by the prophetic eye, as covering the face of that country when civilization, and the arts, and agriculture, and commerce of man in its various workings, shall make it what it is destined to be, in taste and wealth and beauty.

The commerce of that country must be immensely great. It is true it lies remote from the Atlantic, but it has inland seas of its own. It has outlets to the common highway of nations by large navigable rivers, not to be surpassed by any in the world; and these, in connection with the great chain of lakes which contain half the fresh water on the globe, form communications with New Orleans and the Gulf of Mexico on the South, with the Gulf of St. Lawrence on the Northeast; and, by means of artificial channels, with the metropolis of the Empire State, and the emporium of continental commerce on the East. Over the waters of these mighty lakes, and along the channels of these majestic rivers, and along the line of these extended canals, will be transported the products of this rich soil, and the wealth of these exhaustless mines, and enlist the enterprise of nations and augment the commerce of the world. But I need not dwell upon a point which has not failed to attract the eye, and fix the attention of every intelligent observer of this great valley, in this land and every other land, as connected with commercial operations.

As to the *future population* of that country, it must be immense. The comparatively small portion of the West now embraced, or which must soon be embraced, in the field of our operations, can sustain more than *fifty millions* of inhabitants. It is not like the East,—it is almost all capable of cultivation. It is a rare thing to find a square mile of waste land. The hand of art will reclaim, and convert to some useful purpose, almost every acre. I verily believe, that it is capable of sustaining a population as dense as that of China. Indeed, civilization and Christianity may yet, for aught I know, make it far more populous than that empire. These States and others connected with them, in the great Western valley, must, in the process of time, and that too not very remote, command the balance of power in this Republic, and sway the

destinies of this country. The West is a young giant,—in his infancy now, but he is destined to a mature future manhood; and we may well tremble for ourselves and this land of our Pilgrim-fathers, if this giant is to grow up and there use his unlimited power, untrained and uneducated. It is not for the *West* alone, but for the East, for our country, for human rights and the world, we are acting in the truly Christian enterprise we have undertaken. There is a future empire there that must be looked to, or the star of hope for this land, and the nations, will go down in darkness.

The speaker remarked, that it might be thought by some, that a country so rich in resources as the one now described, should be able to sustain its own institutions of learning, and not be dependent on aid from abroad. He would reply to this suggestion, that we must look at the West as it now is, and not as it *will be* when its productions are matured, and its wealth is available. The present population of the country is far from being homogeneous in its character,—far different from that of New York and New Jersey, and especially from the population of New England. The natives of this country are of two classes, those from the East, and those from the South. These two races are distinct in their habits, tastes, manners, modes of life, and industry. Remote causes are yet in operation which keep them distinct. It will be the work of time to assimilate them so that they shall present a uniform national character. And then the natives of the old world abound there. Having crossed the great waters, and landed on our shores, few of them remain with us, on the Atlantic borders, but the impulse of emigration carries them westward over the mountains. And here we have on this great field a congregation of nations,—under intellectual and moral influences as diverse as the four winds from which they came. They are not prepared to act together, nor to act efficiently in sustaining schools and colleges and other important institutions of society,

I would not slander this people, for I have experienced their hospitalities beyond my power to repay, and which it will ever be my pleasure to acknowledge,—but it is a simple matter of fact, that the people are not educated;—they are comparatively ignorant. They are, in a great measure, destitute of institutions of learning; colleges, academies, and common schools do not exist there, and bless the land, and accomodate every district of country, as they do among us. And why, said he, should it not be so? This country is still in its infancy. In many parts, it is still a great wilderness. The dense forests have hardly begun to be levelled, and the prairies hardly begun to be broken up. All is on a grand scale,—but it is the magnificence of *nature* and not of *art*. Its wealth is prospective, just as was the wealth of this country when our fathers first landed on these shores. The people, most of them recent settlers, are unable to devote the labor or money necessary to build up and sustain the institutions of learning. They are doing something, but they cannot do all that must be done. Their resources are often demanded to erect houses for their own shelter, and to obtain subsistence for their wives and children.

The speaker adverted to the state of religion in the western country, and said, that the people needed foreign aid in this respect. It is impossible for the institutions of the West, literary or religious, to keep pace with the tide of emigration even from the Eastern States; and how is it possible then, single-handed and alone, for the hosts of Europeans that are pouring in upon them, like the mighty stream of their own Mississippi. This Society and the Home Missionary Society were both of them necessary to the intellectual and spiritual existence and prosperity of the

West. I have traversed the ground ; I have looked at their condition ; I have anticipated their future progress and destiny ; and I see no other hope of salvation.

In concluding his remarks, Dr. B. directed the attention of the audience to the plans and purposes of the Society. If it be asked what we are doing, or what we purpose to do, the answer can be given in a few words. We are affording aid—and aid, too, without which these institutions could not live—to *four Colleges* and two *Theological Seminaries*. These are under an able and laborious body of officers who are exercising a wide and salutary influence in the West. One of these Colleges is in Jacksonville, in the State of Illinois. He has visited this during his recent tour. Its situation was beautiful, and every thing around it was classical. The number of students was respectable, and the College was exerting a good influence on the community, and its light should be neither extinguished, nor obscured. Another College, under the patronage of this Society is at Crawfordsville, in the State of Indiana. He had the pleasure of visiting this institution too, and was greatly gratified with his interviews with those members of the faculty who were at home. It was under the care and supervision of Eastern men,—devoted to their professional duties, and who, he doubted not, labored more hours in a day than almost any man in this assembly ! This College recently experienced a heavy pecuniary loss in the destruction of its edifice by fire, and from this severe calamity it has not yet recovered. It is an important institution and ought to be sustained. It is in a prosperous condition as to students, and has educated some first-rate young men who are doing much good in the State. Every friend of Indiana should feel an interest in its welfare. The great interests of knowledge and religion call upon us not only to continue, but to increase our aid.

In addition to those two Colleges in the far west, we are affording assistance to four institutions in the State of Ohio, two Colleges, and two Theological Seminaries. These are the College at Marietta, the Western Reserve College at Hudson, and the theological department in connection with it, and Lane Theological Seminary at Cincinnati. As these have been more under your observation, and are consequently much better known than the former two, I need not speak of them particularly in this connection. Their agency is needed, and they are doing much good. They are under the patronage of this Society, and they cannot live without our aid.

In affording assistance to Western Colleges and Theological Institutions, we have entered upon a great and good work. But I fully believe Providence has more than this for us to do. The field is a large one, and is still opening before us. We shall probably, at some future day, enlarge our operations, and reach the academies and high-schools of the land, and control the active business mind of the nation. Here it is that the Jesuit is at work at the West. In this matter he has outstripped the Protestant. The Romanist cares not so much for the professional education of a country, as the control of those who are to take the most active part in its affairs ; and he especially desires to have the exclusive education of females.—He would rather have the instruction of one young lady than of twenty young men, for he has sagacity enough to see the influence of woman upon the community, and especially in the subtle and Satanic tactics of the Romish Church.

But I must conclude my remarks, and give way to others who can better entertain and interest the audience. But I cannot take my seat without saying, that I have been over this field,—I have explored it with

some degree of accuracy, and have seen its condition and importance; and I declare to you before high Heaven, that, if it was necessary, we better give up any of our charities rather than this. Every thing depends on this,—the weal of our country and of the world. No one can justly suspect me of, undervaluing Foreign Missions,—but if it were necessary to relinquish *one* in order to prosecute *the other*, let that cause be suspended rather than this! Neither our land, nor the *world* is safe, if we give up the West.

Mr. President, brethren, friends, we must come up to this work, and do our duty. We have not begun to do it yet. God and our country and coming generations, call upon us, and we must not sleep on our part! If the West is not protected, may God protect us,—for there is no human help. The formation of the character of the West—intellectual, moral, spiritual—is the most solemn, the most mighty, the most glorious, the most sublime work, save the redemption of man,—and the one is but a subordinate part of the other,—ever undertaken in our world. I submit the resolution to the meeting.

Dr. Beman was followed by the Rev. Dr. Bacon, whose address was, in substance, as follows:

MR. PRESIDENT:—The vivid and impressive delineation in which the great West has just been presented to our view, has turned my mind from the particular topic on which I was proposing to speak. The thought has suggested itself to me, as I have been listening, that for some two or three centuries, ever since the North American continent began to be occupied, or even to be explored, by European enterprise, the history of what is now our country has turned chiefly upon the conflict among various powers and principles for the dominion of that boundless West which has just now been so skilfully portrayed before us.

Go back to the dawn of American history—trace out the annals of discovery and of settlement, and how intense, how dramatic, is the interest that hangs over the problem by what race of men, by what forms of society, and by what faith, and worship, that region, the richest of all the earth in the extent and variety of its natural resources, was to be occupied.

The first lodgment upon the soil of what we call our country—the first discovery of the magnificent Mississippi—the first occupation of any part of the great Central Valley of our empire—was by Spain, the same Spain that conquered Mexico, and parcelled out South America into subjugated provinces; and, for a while it was uncertain whether North America might not be a dependency of the Spanish crown. The destiny of the world was poised in that uncertainty.

France also made her lodgment. Montreal and Quebec were settled by Frenchmen before the Mayflower moored in the Bay of Plymouth. French explorers, traders, and Jesuits, ascended the St. Lawrence, worshipped at Niagara, sailed along the chain of our great Mediterranean waters, and launched their canoes upon the Mississippi, itself another Mediterranean rolling to the ocean. The gigantic scheme of American empire planned by the adventurers and statesmen of France, was such as would have honored the genius of Napoleon. Nor was it a mere project: the long line of French forts and trading posts, intermingled with mission stations of French Jesuits, was extended from the icy shores of the gulf of St. Lawrence to the mouth of the Mississippi, and to this day the remains and memorials of that enterprise lie scattered along, like the

fragmentary relics of some great antediluvian monster, through the entire interior of the continent.

Meanwhile, English energy was laying the foundations of a colonial empire here. The spirit of commercial enterprise, in combination with the spirit of political freedom and religious independence, planted the thirteen English Colonies along the Atlantic. Thus the hatreds and jealousies, the opposing principles and clashing interests, that divided the nations of the old world, were transported to these primeval forests. Popish France and Protestant England, with their hereditary animosity, their commercial rivalry, and their political and social contrariety, came into collision, on the eastern and northern frontier of New England, on the waters of Lake Champlain, among the Indians of what is now Western New York, and along the tributary streams of the Ohio. A hundred years ago was the period of that protracted conflict which some of us in our childhood have heard old men speak of,—the “old French war,” and the yet earlier “French and Spanish war.” Spain at that period held the gulf of Mexico, and commanded the mouth of the Mississippi; the Atlantic coast from Georgia to Maine, owned the sovereignty of England; but over all that magnificent valley drained by the “Father of Waters,” and over all the basin of the lakes, with their outlet through the St. Lawrence, France was perfecting her scheme of empire. That “old French war,” involving on the part of our ancestors a most heroic expenditure of treasure, of suffering, and of blood—for in none of these particulars did it fall behind even the conflict of the Revolution—was a struggle for the possession of the West, and thus for the possession of America. In that struggle was involved the history of all following ages. The result, as determined under Providence by the energy of the Anglo-Saxon (or rather Anglo-Norman) race, was the overthrow of the French empire in America. That the West did not become a province of France as swayed by the Bourbons, and the theatre for ever of all those influences that make the French country and race so diverse from our own, is to be ascribed to the persevering heroism with which our ancestors—moved and sustained as by some prophetic impulse, dimly but devoutly conscious of the future—struggled in that conflict. To that heroism of theirs, under Providence, is to be ascribed the certainty that one language—*our* language—is to be spoken along all these parallels of latitude, from ocean to ocean; and that the political forms and institutions of the Anglo-American race are to be established over all that field of empire, the richest and fairest that the sun looks down upon.

But the great question was not yet settled. No sooner was the power of French soldiers and Jesuits broken by the steady valor of Puritan arms and the deep enthusiasm of Puritan hearts, than another act of the drama commenced. Shall America belong to the American people, or shall they who have planted themselves here, amid so many dangers, and whose heroism has opened the broad West to the enterprise of their posterity, go on to redeem the land from the wildness of nature, and to convert its resources into wealth, that a foreign parliament, beyond the ocean, may gather up that wealth, by means of taxes and monopolies, and may oppress the land itself with a narrow and imperious system of government? The West has been won, and with it all America, but for whom and for what? For British domination, or for American freedom? That was the next form of the question. Great Britain, in training and aiding these colonies to humble the power of France, and in thus freeing them from the dangerous proximity of their ancient enemies, had made them a match for herself; and then, when she began to treat them as if they existed for her and not for themselves, the conflict of the

Revolution followed as a matter of course, and issued in the independence of these States. Thus it was determined that the great West, into which the pioneers of civilization were then just beginning to descend from the Alleghanies, should be not British but American—not parcelled out into manors and lordships—not covered over with feudal entails and encumbered with rights of primogeniture—not oppressed with the demoralizing power of a State Church, and a tithing priesthood; but freely opening its treasures of the soil and of the mine, and transformed from the rudeness of nature into the beauty of cultivated fields and smiling villages and crowded marts, with magical rapidity, under the influence of a purely American civilization.

Still the question of the destiny of the West, involving directly the destiny of the whole continent, and more remotely, but not less surely, the destiny of the world, remains the grand problem of American history. Some great points have been settled heretofore, but the intellectual and moral destiny of the West is yet to be determined. Spanish dominion over the Gulf of Mexico, and over all the streams, from their estuaries to their head springs, that pour into that gulf the drainage of a continent, is no longer possible. The French scheme of empire has passed away for ever; no dynasty, royal, imperial, or republican, can restore it. The ascendancy of the English language on our soil, and of the old Teutonic race, is separated for ever from all dependence on the British isles, and from all connection with British feudal institutions. American democracy is a fact not only of the past and of the present, but of the future also. American democracy is enthroned in the West; *there* is the power that places its own favorites in the chair of state, and sways at its pleasure our federal legislation and our foreign policy. And now the question is, what shall be the tendency, what the destiny, of that democracy?—what ideas, what moral and spiritual forces, shall form the character and control the fate of the millions who from age to age, are to inherit the inexhaustible resources; and to swarm upon the plains and streams of that great West? The same question, at the foundation, which was the question for our fathers in their day, is the question for us in our day. The Jesuit, driven off by arms a century ago, when he came with armed strength under the lilled banner of the Bourbons, has returned under the banner of our own freedom, to renew the conflict on the field of his old defeat. He has come, as before, the antagonist of all those ideas and influences that came in the Mayflower. The principle which he represents, and of which he is the emissary, is the principle of intellectual and spiritual bondage—the principle which, wherever it prevails, makes men in the end, if not immediately, incapable of freedom. Let the principle which he represents, and for which he plots and labors, prevail throughout the West; let him bind the souls of men in chains, and teach them to believe and act, without thinking, under the dictates of priestly authority; and though the forms of our freedom may remain, the spirit under them will be the spirit of servitude. Let his principle prevail, and all is lost.

The conflict then for the possession of the West—the old conflict of opposing principles—is renewed in our day, and is still in progress. Our fathers met the question in the bloody field—in the face of “the red artillery”—at the storming of the bastion. We have done with that; and for the present at least the enemy has done with it too. By God’s favor we may now say in reference to this conflict of principles, “The weapons of our warfare are not carnal, but spiritual.” The question who shall possess the great field of “time’s noblest empire”—the question whether Protestant, Evangelical, Anglo-Saxon institutions, or the institu-

tions and influences of Rome, shall cover that field and mould the forming population—is now to be determined by another sort of conflict than that in which our fathers expended so profusely their treasure and their blood. Shall the Jesuit gain the ascendancy there? Shall the power which was dispossessed a century ago, when it was entrenched and in arms, now regain the ground by the stealthy process of priestly invasion? The Jesuit has not forgotten his old haunts along the lakes of the Northwest, or on the banks of the Mississippi, and its great tributary streams. And why should he forget them? Many of them retain to this day, and will retain for ever, names redolent of Romish devotion, and Jesuit zeal; and every name calls up some reminiscence of the self-denials and the toils of men whose memory is as dear to the sensibilities of the Roman Catholic, as the memory of Brainerd and of Eliot, to ours. The Anglo-Puritan names of Plymouth and Salem, of Boston and Concord, of Hartford and Providence, speak not more stirringly to us, than those old French Catholic names to the Papist. Much as we abhor the principles which the Jesuit represents, and the cause in which he serves, why may we not, in the spirit of a generous hostility, honor the zeal which brings him back into the field of ancient conflicts, to recover in reliance on the arts of peace what his predecessors lost in their reliance on the arts of war. Why may we not acknowledge some touch of sympathy with the tear that springs in the Jesuit's eye, as he traces the spot where ages ago the wandering missionary of his order gathered the skin-clad catechumens in the wigwam chapel, and having taught them to mingle their *Ave Maria* with their war-whoop, and the chanted litany with the chanted death-song, breathed his last prayer, and was buried in the wilderness.

It is not a little remarkable that all our Christian enterprises which have in view either the welfare of our own country, or the conversion of the world, have within a few years past, assumed somewhat of a belligerent tone and attitude. Our Bible, Missionary and Tract Societies, in every field in which they operate, have been compelled to contemplate the movements of Rome as a hostile element, with which they cannot but come into collision. But if, in reference to the efforts of these and kindred associations, clashing every where, as they must needs clash, with those efforts of which Rome is the centre, we make use of language borrowed from the armed and deadly strife of war, it is not—no, let it never be—in the spirit of persecution. We believe indeed, most earnestly, that the prevalence of the religious institutions and principles which our fathers planted on these Atlantic shores, would be the prevalence of the gospel, and the diffusion of intellectual freedom and force, of moral purity and advancement, and of universal enterprise, activity and wealth; and on the other hand, we believe no less earnestly, that the prevalence of the Roman Catholic religion in this land, would be attended with all that intellectual darkness, and that torpor, and stagnation, with which it is attended elsewhere and always; but we do not believe that legislation is at all competent to the exigencies of the case. We would place no restrictions on the liberty of conscience—none on Roman Catholic immigration. We welcome Roman Catholics to our land, from the darkness and oppression of Papal Europe, that we may guide them and their children in a better way. We would not, if we could, shut out the tide of emigration that sets so strongly upon our shores. We would still open our “broad armed ports,” and say to the teeming world, Here is room enough and to spare. And then upon the rolling surges of population, we would pour the light of truth, and all the blessings of freedom and of learning. We must conquer by no carnal weapons. We must

seek no advantage, by any sort of wrong doing. It is a moral conflict, fairly arrayed, and as such we must meet it.

In this conflict, which so involves the destiny of the world, no one agency is more important than the erection and support of institutions of learning, like those embraced in the beneficence of this Society. The world over, as the men of learning and intellectual influence are, so will the people be, especially if the institutions where such men have their training, are allied in their principles and aims with the interests and sympathies of the people. Here then is the key of empire. The party which gets possession of that moulding influence which will be exerted by the men of education—the party which holds the seats of the highest and best education, and teaches the teachers of the people—that party will have, in every most important sense, possession of the West.

The Jesuits who come hither, understand this;—and when I speak of the order of Jesuits, I speak of all that constitutes the life and power of the Roman hierarchy. They know that, among such a people as ours, little is to be done by mere priest-craft; they see that we are too shrewd for that; and they see at the same time, that the American mind thirsts after education. Therefore they come, full of love and zeal, and full of democracy, to build colleges, and to teach. Teaching, rather than mere priestcraft, has been from the beginning, the great vocation of the Jesuits. Called into being, as an order, for the purpose of counteracting the Reformation, their ambition has been to be a learned order, and to bring the world into the most absolute, intellectual, and spiritual bondage by the power of mind acting on mind. At first they aspired to teach the Princes of Europe. And now they come among us, with the design of forming and controlling the princes of our race, by training in their schools those who are to be a few years hence the guiding minds of the great West. A *mere priest*, such as satisfies the religious wants of the Roman Catholic community, is not *particularly* formidable. The trade of priest in that Church, or indeed in any church which has priests, is very easily learned. To make crosses, to consecrate holy water, to perform ceremonies, to say prayers, to find the lessons for the day, and read them, to administer sacraments by a prescribed ritual—all this is the simplest of all mechanical arts; it requires no training of the intellectual faculties, no mental power, no thought. The trade is merely a round of functions perfunctorily performed. Hence the Roman Catholic priesthood has always been characterized by ignorance. It is true, there have always been men of great intelligence and sagacity in the Roman priesthood—men for the high places of council and of power—men qualified to sway the mighty forces of that despotism over ignorant and superstitious millions; but the ordinary Roman priests, in every land, the mere instruments and machinery of superior power—the operative priests—have never been remarkable as an intelligent body. And why should they be? What need has the Pope of intelligence in them? Intelligence implies thought, and what has the Papacy to do with thought in its inferior instruments? Thought in the people, or in those who have to do directly with the people!—thought, elastic, kindling, quickening!—it is what the court of Rome dreads, every where and always, above all things else. In mere priests then, though their name be legion, there is little to be feared. No! such as they are not the tacticians who plan the battle, nor the engineers who are to secure the victory, in this war. No! our conflict is not with priests as such, but with teachers, with those who aspire to be the educators of our educated minds, and through these to control the people. When Rome would in-

vade a free Protestant country to bring it into subjection, she is wise enough to send, not the mere priest, but the priestly teacher.

Here is a grand distinction between a priesthood and a Christian ministry. Every Christian minister is a minister not of forms but of the living word, and thus a teacher. "Apt to teach," is one of his essential qualifications, which if he lacks, he has mistaken his calling. Thus the Protestant minister, wherever he goes, carries with him the elements of intellectual life and progress; under his ministrations, learning goes hand in hand with religion; the religion of which he is the minister, is a reading, inquiring, thinking religion; and in proportion as his people become religious, they become intellectual, and begin to thirst after universal knowledge. It is because our country had such a ministry, two hundred years ago,—it is because our country has been so long, and to such an extent, supplied with such a ministry, from so many consecrated seats of learning,—that Romanism is compelled to appear among us in a new character, and to operate by a new system of tactics. Why does not that hierarchy expend something of its zeal for science and for the intellectual illumination of all orders, upon Ireland, or upon Spain? Surely there is ignorance enough in Ireland to demand some little expenditure of zeal, for its removal. For centuries Romish influence has had full swing in Ireland. Ages ago, Rome might have taught the Irish peasantry to read and to write: why has she not done so?—why is she not doing it now? The schools and colleges that Ireland ought to have—where are they? The Pope reserves them for this country. Why? Because the labors of Protestant Christian teachers here have made schools and colleges the indispensable instrumentality here. What will govern Ireland, will not convert America. Ireland and Spain are examples to us. There they stand; dark memorials of what Roman Catholic teaching can do to enlighten and to save the nations!

To us then the Jesuit comes, as the teacher—the educator—the man of learning, smooth, polished, accomplished, gliding with sinuous motion to what he, with the wisdom of the serpent, recognizes as the true seats of power in such a country. He must be met, not as a Dominican armed with instruments of torture—not as a bare-foot zealot, with an army of crusaders at his heels—but as the Jesuit teacher of this nineteenth century. He comes to found colleges and universities, by which the leading minds of the West, and through them the entire people of the West, may be taught that it is best and safest to have their thinking done for them at Rome. We can meet him successfully only by founding better colleges and universities than he can found. It is not enough for us to have *other* colleges than his; ours must be *better* than his;—better in their facilities and apparatus for acquiring and imparting knowledge, better in the extent and thoroughness of their system of instruction,—better in their well-established reputation and their hold on public confidence,—better in their sympathy with the character and principles and political institutions of the American people. This we can surely do, unless we become recreant to our name and history, and faithless to the great trust which God has committed to us for our posterity and for the world. But in order to do this we must have deliberate, well planned, associated effort. To do this we must have some fit voluntary organization—such as this Society—in which counsels, inquiries and plans, may be matured into system, and by which scattered desires and impulses of individual minds may be concentrated, and scattered contributions gathered into the channel of a perennial stream. In our movements thus far, we have endeavored to proceed only as directed by the providence of God, and as sustained by his people.—To what extent the move-

ment as managed by our hands will be permanent, I do not predict; but I will say that, if it shall fail hereafter, what has been done has not been lost. Every dollar that has been contributed, is now yielding its harvest.

It has sometimes been thought that the particular enterprise for which this Society exists, must be weak for want of a hold upon the sympathies of the religious public. But are not the Christian College and the Theological Seminary as really Christian institutions as the Sabbath-School? And may they not be as effectually commended to the religious sympathies of an enlightened evangelical community? Colleges and Theological Seminaries are a natural product of Protestant Christianity, the Christianity which rests upon the Bible. Wherever and by whomsoever that kind of Christianity is planted, there you see institutions of this general character springing up to perpetuate Christianity by perpetuating the right sort of a ministry. We have heard much about "the apostolical succession." There is a true apostolical succession, very unlike the chimera which bears that name. The gospel is in its nature self-perpetuating, and was designed by the Saviour to be so. Wherever the gospel is, there are churches with something in the nature of a teaching ministry; and those churches will care for their posterity and for the world, and guided by their teachers will take pains to perpetuate that teaching ministry through following ages. This is the true apostolical succession. Paul defined it when he said to Timothy, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." The Apostle, not willing that the ministry of the living word should die with him, had taken Timothy and others as his pupils, and had trained them for that work by teaching; and now, not willing that those whom he trained should be the last, he charges Timothy to set up a College, as it were, and be a teacher of Theology. So wherever you find a true Christian minister, you find one who is not willing to let the ministry die in his hands. There is a divine instinct in such men which moves them to perpetuate their order, and therefore moves them to provide and establish such institutions as shall train from age to age a faithful and able teaching ministry.

The Roman priesthood, being a priesthood rather than a ministry, a trade rather than a liberal profession, receives its training, as we might naturally expect, apart from the laity. But it is a characteristic feature of our Protestant Colleges, that in them those who are to serve the Church in the ministry of the gospel, pass through a liberal course of studies in promiscuous intimacy with those who are to serve their country in other professions and employments. This gives a blessed power to the Colleges of our country. At each great seat of learning, young men from various parts of the land, with various prospects and hopes, destined severally to all the various walks of intellectual activity and influence, come together to be companions for just those years in which the most intimate friendships are formed, and the most endearing; they sit on the same benches, drinking instruction and excitement from the lips of the same teachers; they mingle in the same sports on the playground, the same rambles over the hills, the same intellectual strifes and exhibitions; they worship evening and morning in the same chapel; the light of humble piety in one shines into the conscience of all the others; and when a special religious influence comes down upon that little world of various minds, and thoughts and emotions reaching into eternity begin to pass from mind to mind, how often are all those hearts moved with one impulse like the heart of one man. The young men in

such institutions educate each other. Those destined to various professions and to the most diverging paths of life, exert upon each other in the intimacy of their intercourse as fellow-students a mutually liberalizing and mutually invigorating influence. And long, long afterwards, amid the hot encounters of professional or political life, amid the sordid toils of the spirit of accumulation, in the remotest regions of the land, and perhaps in distant climes, the remembrance of College years, and of teachers and classmates in the College halls, may be to many a man of high position and commanding influence, like the subduing remembrance of a mother's gentle hand laid long ago in nightly prayer upon the now hoary head of him who is tempted to sin.

Such are the institutions which we would give to the West, for the church, and for the republic. Without such institutions, the West is lost; for it is impossible to supply the West with an educated Christian ministry,—far more impossible to supply it with other kindred and auxiliary intellectual influences, from the institutions of the East. With such institutions, and with the various educational and religious arrangements which such institutions imply, and which it is the province of other benevolent organizations to promote, the West is *sacred*, and becomes the broad theatre of the triumph of those principles and influences which came in the Mayflower. The destiny of the West, which draws after it the destiny of the East and of the world, turns upon this.

The concluding Address was made by the Rev. S. H. Cox, D. D. A mere sketch only of this felicitous and eloquent effort can be given:—

Dr. Cox remarked, that many theories had been broached on the connection of learning and religion; that they were often dissonant, but that on the whole, they were improving. It had been found that ignorance was no great security to orthodoxy, and that the pride of learning did not arise from learning, but from the fool who pretends to have it.

But theories apart, he continued, there is one thing that to my mind illustrates the connection—the existence of this Society. Look at its officers—are they not literary men? Among them are the officers of our colleges, and men who are known everywhere as men of talent and learning—yet are they merely literary? How you would slander and degrade them if you thought they were learned merely for the sake of being so, and held not their knowledge in subserviency to higher purposes; for learning without the gospel is a functionless angel, that has lost its way, and is wandering, blind and confused, amid the darkness of this world.

There was a venerable man, whom America adopted as her son, and might have adopted as her father; the name of Witherspoon should be dear to Americans, and especially to you as Jerseymen. Witherspoon said “Cursed be all that learning that is contrary to the cross of Christ; cursed be all that learning that is not coincident with the cross of Christ; cursed be all that learning that is not subservient to the cross of Christ.”

I lay down this principle, that this book (the Bible) is inspired, and comes from the heart of God, through human amanuenses, to your heart, and aside from this there is no inspiration. Revelation is one system, and the supposition of anything contrary or dissonant might make you a citizen of Nauvoo, but never make you a true Christian.

And what would you think of Mr. McLane, our Minister to England, if he needed an interpreter to read his instructions, and had to act upon a mere translation? and how much more should God's ambassador

know how to read his master's instructions in the language in which they were given? Thus God has bound the interests of learning and religion together, to keep our own "E Pluribus Unum" inviolate forever.

The roll of time develops new combinations and changes, as the kaleidoscope, with its unchangeable pebbles, when held to the sun. Empires rise, and flourish, and fall; and the poet points to their ruins, and utters the elegy, "*Quot hominum ibi floruerunt.*"

"How many men did flourish there,
And there is now their sepulchre."

Fools desire liberty for its own sake, that they may do what they list; but wise men want it as a means to a higher end; and our great love to this republic, that it leaves men free, is because they must be free to feel their accountability. I do not indeed believe that we would be more free from persecution than other sinners, only that our faith demands perfect liberty of conscience for all forms of Christianity, yea all forms of religion. We would be intolerant of none, not even of the World's Convention, that met to vote God off his throne, to put out the sun and light this universe with tapers.

And our only hope is that this nation is to be an exception; else, the arch of our empire comes down. We have had our birth-time, and conflict and glory; if these fail, and wealth, and luxury, and sin follow, then perhaps we may expect no Gothic hordes upon our borders from some unknown realm; but, if such a catastrophe ever comes on our children, it will come from a semi-civilized people full of military ardor, that can see all things but their own graves.

As scholars, then, and as Christians, we ask you to join in a coalition of wisdom, and learning, and philosophy, that shall be a blessing to the world, and on which the blessing of God shall rest.

EXTRACTS FROM THE MINUTES OF THE BOARD.

September, 1843.

Voted,—That in reference to any Institution applying to this Board for assistance, it shall be required,

1. That the authorities of such Institution shall correspond with this Board at least annually in respect to the condition of such Institution, its financial, statistical, social and religious state, keeping the Board apprised in general of any facts connected with its history, which may have a bearing on the appropriation of the Board.

2. That the Board shall be informed and provided with the appropriate documents in relation to the terms of incorporation of such Institution, its officers, trustees, and students, that the Board may know their true condition, and so appreciate their claims for the assistance desired.

September, 1844.

Voted,—That hereafter all appropriations in aid of these Western Institutions shall be for three specific purposes, viz: 1st, for the support of Instructors; 2d, for the purchase of books; 3d, for the purchase of apparatus—and the moneys granted by the Society, shall not be appropriated to any other object.

October, 1845.

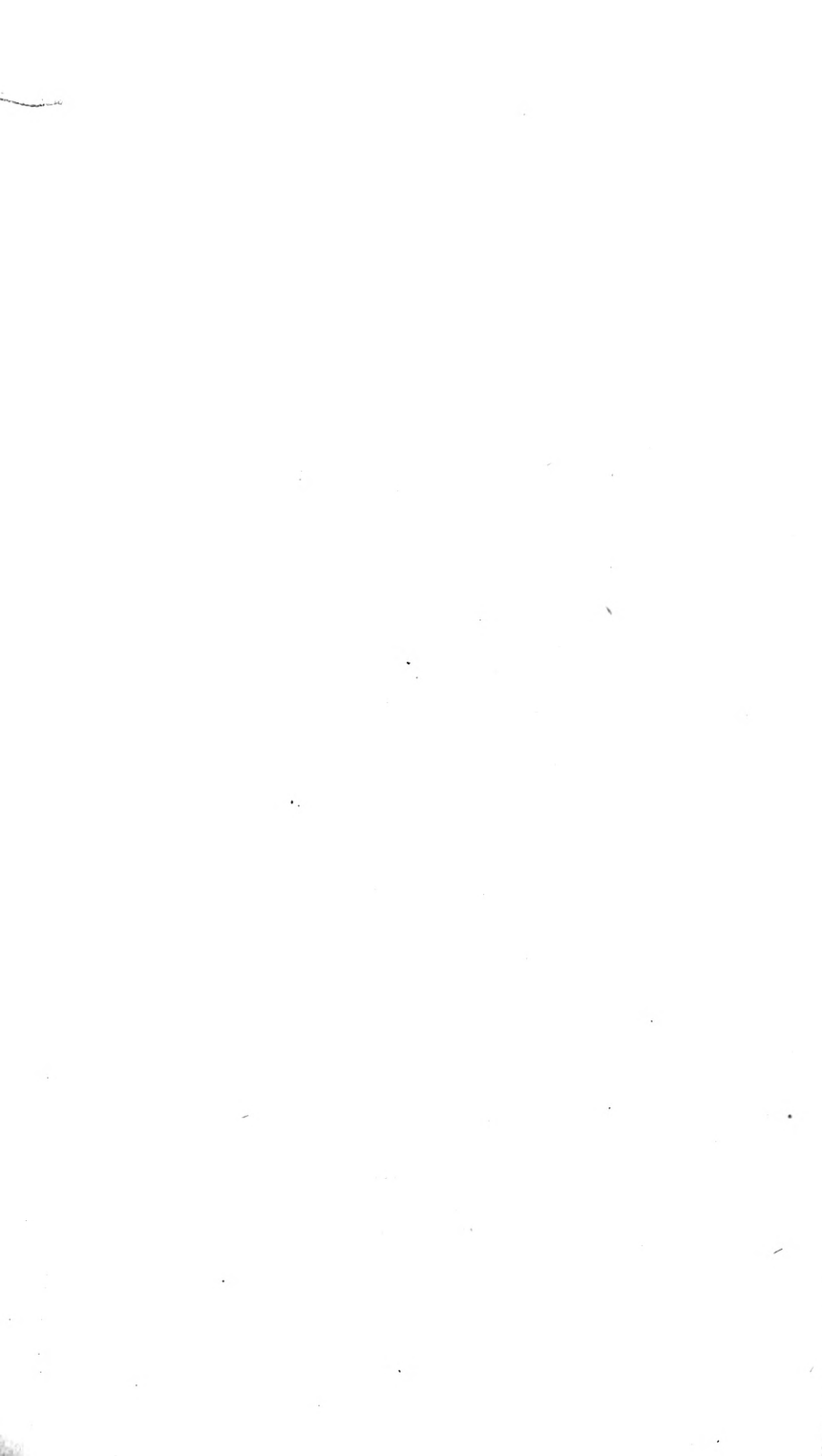
Voted,—That it be a rule with this Board not to receive an application for aid from any Institution, unless it be duly authorized and authenticated by its Board of Trustees.

The committee appointed to consider the expediency of so altering the Constitution as to embrace Academies and lower schools made an elaborate report, which, after some consideration, was recommitted to the same committee, with instructions to report a plan of operations in accordance with the principles of the report which they have now made.

The Rev. N. S. S. Beman, D. D., was appointed to preach the next annual discourse, and Rev. Leonard Bacon, D. D., his alternate.

THE
THIRD REPORT
OF THE
SOCIETY FOR THE PROMOTION
OF
COLLEGIATE AND THEOLOGICAL EDUCATION
AT THE WEST.
WITH
AN APPENDIX.

NEW-YORK:
PRINTED BY LEAVITT, TROW & COMPANY,
33 ANN-STREET.
1846.



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PROCEEDINGS

CONNECTED WITH THE THIRD ANNIVERSARY OF THE SOCIETY
FOR THE PROMOTION OF COLLEGIATE AND THEO-
LOGICAL EDUCATION AT THE WEST.

THE Board of Directors, according to adjournment, met in the Chapel of the First Congregational Church in Springfield, Mass., on Wednesday, Oct. 28, 1846, at 4 o'clock P. M.

In the evening the Annual Discourse before the Society was delivered by the Rev. N. S. S. BEMAN, D. D., of Troy, N. Y., from Gen. 4 : 9 : *Am I my brother's keeper ?* The discourse was admirably adapted to the occasion ; comprehensive in its views, yet discriminating and pungent, and peculiarly calculated to make every listener reprobate the principle involved in the inquiry of Cain, and feel that in an interesting and even fearful sense, he was his "brother's keeper." A copy was requested for publication.

On Thursday evening, Oct. 29, the Anniversary services were attended at the South Church. In the absence of the President, the Rev. Dr. BEMAN, one of the Vice-Presidents, took the chair. The meeting was opened with prayer by the Rev. J. BLANCHARD, President of Knox College.

An abstract of the Annual Report of the Directors was read by the Rev. THERON BALDWIN, Corresponding Secretary.

On motion of Rev. J. H. LINSLEY, D. D., late President of Marietta College,

Resolved, That the Report be adopted, and published under the direction of the Board.

On motion of Rev. EDWIN HALL, D. D., of Norwalk, Conn.,

Resolved, That the duty of the Eastern churches to foster Educational Institutions at the West, is clearly indicated by the providence of God.

These resolutions were sustained by impressive addresses on the part of the movers, who were followed by a most earnest and vigor-

ous appeal in behalf of the Society from the Rev. EDWARD BEECHER, D. D., of Boston.

The Benediction was pronounced by the Rev. Dr. LINSLEY ; after which the Society proceeded to elect officers for the ensuing year.

The following Officers were chosen :

OFFICERS.

President.

HON. JOSEPH C. HORNBLOWER, Newark, N. J.

Vice-Presidents.

REV. C. A. GOODRICH, D. D., New Haven, Conn.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.

J. M. ATWOOD, Esq., Philadelphia.

REV. G. W. BLAGDEN, Boston.

REV. H. N. BRINSMADE, D. D., Newark, N. J.

J. C. BLISS, M. D., New-York City.

REV. I. S. SPENCER, D. D., Brooklyn, N. Y.

HON. S. H. WALLEY, JR., Roxbury, Mass.

REV. SAMUEL OSGOOD, D. D., Springfield, Mass.

REV. A. PETERS, D. D., Williamstown, Mass.

HON. JOEL PARKER, Keene, N. H.

REV. EDWIN HALL, D. D., Norwalk, Conn.

Directors.

REV. ALBERT BARNES, Philadelphia.

REV. ELIAKIM PHELPS, D. D., “

REV. THOMAS BRAINERD, “

REV. A. D. EDDY, D. D., Newark, N. J.

REV. T. H. SKINNER, D. D., New-York City.

REV. WILLIAM PATTON, D. D., “

REV. S. H. COX, D. D., Brooklyn.

REV. WM. B. LEWIS, “

REV. S. W. FISHER, Albany, N. Y.

HON. T. W. WILLIAMS, New London, Conn.

REV. LEONARD BACON, D. D., New Haven, Conn.

HENRY WHITE, Esq., “ “

REV. HORACE BUSHNELL, D. D., Hartford, Conn.

HON. A. M. COLLINS, “ “

REV. E. BEECHER, D. D., Boston.

REV. J. H. TOWNE, “

G. W. CROCKETT, Esq., “

REV. EMERSON DAVIS, Westfield, Mass.

Corresponding Secretary.

REV. THERON BALDWIN.

Recording Secretary.

REV. ASA D. SMITH, New-York City.

Treasurer.

MARCUS WILBUR, Esq., New-York City.

The Society then adjourned to meet in the city of Troy, N. Y., on the last Wednesday in October, 1847.

The Rev. LEONARD BACON, D. D., was appointed to deliver the next annual discourse, and the Rev. HORACE BUSHNELL, D. D., his alternate.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated. The Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds ; to investigate and decide upon the claims of the several Institutions ; to make the appropriations in the most advantageous manner ; (it being understood that contributions designated by the donors shall be appropriated according to the designations ;) to call special meetings of the Society when they deem it necessary ; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

THIRD REPORT.

OUR last Report closed with the inspired declaration—EXCEPT THE LORD BUILD THE HOUSE THEY LABOR IN VAIN THAT BUILD IT. There seems to be a special appropriateness in the use of this declaration when we remember the vastness of the house upon which we are humble laborers under the great MASTER BUILDER. Solomon, when weighed down under a sense of the greatness of the projected Temple, exclaimed—“Who am I that I should build him an house?” The thought which oppressed him was that he was to build for God—and of course for ages.

Whenever we strike a blow upon the magnificent structure that is going up in the West, we ought in like manner to feel deeply that we are building *for God*, and building *for ages*. However humble the particular part assigned us—its relations to the great building invest it with a high and solemn interest. Although the results of our past labors have not equalled the exigencies of the cause, yet we are cheered with the thought that we have not labored “in vain.” These results will appear in the regular receipts of the Society—in the state of public sentiment at the East with reference to the enterprise—and in the encouragement given and the resources developed at the West.

THE TREASURY.

From the Treasurer’s account it appears that the receipts of the year have been \$15,686 74. The balance in the Treasury, Oct. 15th, 1845, was \$348 04, making the resources of the year \$16,034 78. Disbursements, after deducting expense of agencies, &c., have been made to the several Institutions under the patronage of the Society in such relative proportions as in the judgment of the Board their exigencies required.

The above receipts are some four thousand dollars in advance of those of the previous year. Very little has been realized except as the result of direct public appeal or personal solicitation on the part of

agents. A lack of definite information in reference to the enterprise prevents Pastors from presenting the cause to their people. It is indispensable therefore that some agent go over the whole field, furnish information, and open the way. In respect to some hundreds of churches this has been done, and the Society is just beginning to reap the benefit in voluntary agency on the part of Pastors. The same process can now be extended to other churches, while we have reason to believe that the subject is so understood and appreciated by such as have been visited, as to justify the expectation in future of a decided increase of receipts from voluntary efforts. It is a cheering fact that over large districts of country the main reliance of some of our established benevolent societies is on such efforts. In regard to one of them it has been officially stated, that of all the churches which contribute to its funds not more than one in ten is visited by an agent.

This result is in a great measure secured by an extensive circulation of periodicals. In some years, however, nearly one quarter of their receipts are from legacies. This Society issues no periodical, and is as yet too recent in its origin to expect much from legacies. Two or three small bequests, however, are already known to have been made, and no reason is known why these may not become as important a source of income to this, as to other societies.

PUBLIC SENTIMENT AT THE EAST.

Although this enterprise lacks some of the popular elements necessary to give it universal interest, still the number of churches which have already contributed, as well as the amount of their contributions, authorizes the belief that with the blessing of God the full exigencies of the cause may ultimately be met. A change has come over the public mind which, to those who have had an opportunity of witnessing it, is as obvious as it is interesting. And it furnishes another illustration of the truth that whatever the churches upon which the Society depends are convinced *ought to be done*, they are likely to do.

Under the conflicting operations of the old system of individual effort it is not strange that *pulpits* should be shut, and the public mind prejudiced against appeals in behalf of Collegiate education at the West. The churches would of course become *restive* under the almost weekly liability to such appeals. But close that one avenue to the Eastern mind—the pulpit—and before a religious enterprise the whole East would be as a city walled up to heaven. The opening of

this avenue to the cause of Collegiate and Theological Education at the West, may be put at the very head of the list of benefits resulting from an *organization*. It may also be stated that a document is in the course of preparation by a distinguished writer, "On the connection between Colleges and the interests of the Church." The extensive circulation of such a document could hardly fail to produce important results.

EFFORT AND ENCOURAGEMENT AT THE WEST.

In our last Report it was stated that the Trustees of Western Reserve College had obtained a subscription of \$10,000, but that the effort for the raising of funds on the Reserve had been temporarily suspended in consequence of the pecuniary embarrassment occasioned by the failure of the crops. The past has been a fruitful year, and the effort has been resumed and will be vigorously prosecuted.

Some \$6000 or \$7000 have been obtained by the Trustees of Marietta College since the Society commenced operations.

Soon after the organization of the Society, the Trustees of Wabash College appointed an agent for Indiana, and through his exertions have obtained subscriptions to the amount of \$15,000—enough under certain contingencies to meet their entire indebtedness. A benevolent individual in Indiana has also, during the last year, contributed \$5000 to constitute in part the foundation of a Professorship in the College.

The Trustees of Illinois College, at their last meeting, adopted a plan for liquidating their entire debt, by the sale of property. The practicability of the plan is yet to be proved.

The Faculty of Wabash College write: "The amount realized during the existence of the Society has been of vital importance. It has given immediate relief to the officers of College, and allowed the friends of the Institution at home to lend their main efforts to the liquidation of debts. It is impossible to say what would have been the condition of this and other Western Colleges but for this aid. Unless God had raised up more efficient helpers in the West they must have been crippled or destroyed by the accumulating burdens. The importance of giving these Institutions a *vigorous* instead of a meagre, drivelling existence, can never be estimated in dollars and cents."

In renewing their application for aid they say: "We cannot refrain from a grateful acknowledgment of the important aid we have

received from Eastern patronage through your Society. And we believe that in the day when a just estimate shall be placed upon means appropriated to aid the *West*, those bestowed by your Society will claim *very* large dividends in the amount of good done. Indeed we do not see how Wabash College could have survived to this hour without the aid thus received."

In January last, the President of Illinois College wrote in reference to paying debts by the sale of property: "If the property must go, it must; but I shall have good hope of saving the College and sustaining it in efficient and healthful operation. You will observe that this hope rests directly on your Society. But for the aid we are now receiving, I see not but despair must settle down on all our prospects. If God smiles on your efforts to as great an extent as we perhaps have reason to hope, I think our College will live to bless coming generations."

Under date of March last, the President of Western Reserve College writes: "The last appropriation was quite unexpected, and caused joy in all our dwellings." And again in May: "I think there is manifestly a growing confidence in the College at home and abroad. It is seen in the more ready sale of property in this town, in the increased cheerfulness of the Faculty and their families, and in the spirit and energy of the students. It is seen in repeated favorable expressions of public sentiment, and in increased patronage."

COMMITTEE OF INVESTIGATION.

At the meeting of the Board held at Newark, N. J., in Oct. 1845, the application for aid in behalf of Knox College having been renewed, the following preamble and resolution were adopted, viz.:

"Whereas upon former applications from the agents of Knox Manual Labor College, at Galesburg in Illinois, it was determined by this Board that at present it is not expedient to aid more than one Institution in that State; and whereas, the application is renewed, and this Board does not now see any sufficient reason to extend aid to that College; therefore,

Resolved. "That the Consulting Committee be authorized to appoint a committee of members of this Board who shall visit the West, and especially the College at Galesburg, and inquire thoroughly into the condition of that College, and its relations to the interests of education and evangelical religion in that State, so that this Board may be better prepared for action." [*Vide Appendix.*]

Accordingly two members of the Board, the Rev. A. D. Eddy, D. D., of Newark, N. J., and the Rev. J. H. Towne, of Boston, left for the West in July last, and returned after an absence of seven weeks; having discharged with great fidelity the duty assigned in the above resolution. Their elaborate report has shed important light on difficult questions connected with the prosecution of our great enterprise, as well as stimulated us to renewed and vigorous exertion. But we propose to bring distinctly to view some considerations which should urge us onward in our work.

MOTIVES TO EFFORT.

1. Such Institutions as the Society aids are *an indispensable element in Christian civilization.*

Amid all the national revolutions and changes in human society for 600 years, the conviction of the utility and necessity of Colleges has continually increased, and never had such strength and prevalence as at the present time. And every thing in the history of society and the developments of the human mind authorizes the belief, that the strength and prevalence of this conviction will go on increasing as nations successively emerge from barbarism and rush onward in the career of improvement. The Collegiate system has undergone many and great modifications since its first establishment—but no man thinks of annihilating it as a useless appendage to civilized society. Some powerful Christian denominations long opposed the introduction of Colleges into their own bodies, but were at last compelled to throw themselves upon the spirit of the age, and are now among the loudest in their praise.

As in the human system the blood from the seat of life courses through the arterial system to all the extremities, so these great and permanent fountains in society send out influences which ramify, till all parts of its interior and its surface feel their power. Could those ramifications be so uncovered as to convince the *mass of the people* of their actual existence, it would work a revolution in society no less marked than that produced in anatomy by the discovery of the circulation of the blood. Ever since the creation of man the circulating apparatus had performed its functions, but its wonder-working agency was noiseless and invisible, and its ramified arteries, in view of the old anatomists, were mere “air tubes”! With a similar estimate, do multitudes look upon buildings, libraries, apparatus, professors, and all the *visibility* of the Collegiate system.

How false is this estimate, will appear by the following facts, calculated to show how far such Institutions constitute the motive power of civilized society. Facts authorize the belief that not less than thirty-five thousand graduates have been sent out from American Colleges. Of these some eight or nine thousand became ministers of the Gospel, more than one hundred and sixty Presidents of Colleges, more than four hundred Professors in Colleges and Theological Seminaries, nearly two hundred Governors and Lieutenant-Governors, more than five hundred representatives in Congress and one hundred and thirty senators; and, to say nothing of the legal profession generally, nearly four hundred Judges of Supreme Courts. Harvard College has produced two Presidents and one Vice-President of the United States. Nearly seven hundred medical degrees have been conferred in Yale College alone since 1800;—and then think of the army of teachers that have toiled in the school-house and the academic hall, and the authors, too, of imperishable renown! To pass by the living, let us look among the honored dead—at an Edwards and a Dwight in Theology; a Marshall and a Story in Jurisprudence; a Webster in Lexicography; and so of others in the various departments of literature and science—men who made their mark deeply upon their own age, and the power of whose genius will be felt through all succeeding ages!

The authors, the teachers, the statesmen, the jurists, and ministers of the everlasting Gospel, here brought to view—what an array of power do they exhibit! Could we look at them, not in the mass, but as individuals, and follow each one out to the bar, the bench, the halls of legislation, to the practice of the healing art, to the school-house and academic hall, to all the walks of literature and science, to the pulpit, the family circle, the individual mind, or, through the press over a succession of ages and nations! Each mind constitutes a central living power, impelling other minds, and on every hand throwing out strong and enduring impulses that are felt through the whole framework of society.

The power of the *press* does not consist in types, and ink, and paper, and machinery, but in the *thought*, the product of the living and cultivated mind; of whose circulation it becomes the vehicle. The power of the *ministry* consists not in the material and fashion of the occupied pulpit, or the architecture of the church building; but in the ability of the living devout *teacher* to unfold the great system of truth. Now it is the sole object of such Institutions as the Society

aids to *train mind* for all these high purposes of life ; they constitute, therefore, unfailing sources of blessed power inhering in the very structure of civilized and Christian society.

2. Such Institutions generally originate *in the demands of the Church*.

We will confine our view to our own country. Harvard, which stands at the head of American Colleges in the order of time, had such an origin. Its founders say : " After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, selected convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after, was to advance learning, and perpetuate it to posterity ; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." Sixty years after the foundation of Harvard, Cotton Mather says : " Our fathers saw that without a College to train an able and learned ministry, the church in New England must have been less than a business of one age, and soon have come to nothing. The other hemisphere could not have sent us learned men enough for our necessities, and without a NURSERY for such men among ourselves, darkness must soon have covered the land, and gross darkness the people."

Yale College, as is well known, had a similar origin. Ten *ministers* met at New Haven in the year 1700, and agreed to found a College in the Colony of Connecticut. Soon after, at Branford, they carried their agreement into effect. This movement, as they tell us, " originated in their sincere regard to, and zeal for, upholding the Protestant religion, by a succession of learned and orthodox men."

" Dartmouth College was originated in the warmest spirit, and established in the most elevated principles of Christian piety." Princeton College was founded by the Synod of New-York, for the purpose of supplying the church with learned and able preachers of the word.

The Institutions aided by the Society had a similar origin. Western Reserve College was founded by Domestic Missionaries, and designed to furnish pastors for the infant churches on the Reserve. Illinois College originated in the union of two independent movements, one emanating from Home Missionary operations in Illinois, the other from a Society of Inquiry respecting Missions, at Yale College. The site of Wabash College was dedicated to God in prayer by its founders, kneeling upon the snow in the primeval for-

est. Marietta College was founded "mainly to meet demands for competent teachers and ministers of the Gospel." The same might be said of a long list of others founded by our own and other Christian denominations. Indeed there are but few exceptions in the whole list of American Colleges, especially those which have given a literary character to the nation.

3. This demand of the Church constitutes in society *an elevating power of prodigious strength*, and one *permanently operative*.

Civilization is rather the offspring of Christianity, than its progenitor, or even its handmaid. As a modern illustration of its power in this respect, the Sandwich Islands rise at once before the mind. What else could have availed to raise a nation, within a score of years, from the very depths of barbarism and idolatry, to a rank among civilized nations? How brief the interval between our own barbarous and idolatrous original, and our present elevation? What, under God, but the Gospel, has been the moving power in all this wondrous transformation? What, in short, is the history of civilization but a continued and uniform illustration of the same great truth?

The power here brought to view, is also *permanently operative* in society. It is subject to no mutations, because the system of revealed truth, from which it emanates, is an unchanging system. That system stands now, and must ever stand, just where it was left by the "holy men of God, who spake as they were moved by the Holy Ghost." The heaviest curses are denounced against him who dares to add any thing to it or take any thing from it. Its light emanates from the God of truth, the effulgent centre of the moral universe, and pours directly upon the dark mind of man. Its heavenly influence pervades his corrupt heart, and around his whole soul he feels cords of divine light and love drawing him up to the very throne! That *throne* is the origin of this elevating power. It ever has been so, and ever will be. Hence no degree of human progress, no possible elevation in human society, can make the system of truth obsolete. That the sacred volume should ever be "behind the age" is impossible.

One grand peculiarity of this system of truth is, that it brings the very same power to bear on society in its rudest as well as its most cultivated state, and upon *individual man* in his most degraded as well as his most elevated condition. In the gospel originate the primary impulses of civilization. Hence in *the demands of the church*

we must expect to find the first great elevating power of society. But the church has no higher demands than an educated and devoted ministry. This demand therefore constitutes the very starting point of those great movements which either directly or indirectly result in the highest grade of civilization.

It is susceptible of proof that no other demands will bring into existence, in the forming periods of society, those institutions which can produce not only a learned ministry, but elevate *other professions*. In the case of those who fill these professions, the prospect of income must regulate *outgoes*. Their original investment of time and money and toil will be regulated by the demands of society, as the profit or loss on a given investment will vary with these demands. The power of motive to *make* the investment will of course be subject to the same variation. If such is the state of society that the quack, the blustering pettifogger, and the noisy politician, are more sure of patronage and power than those who are profoundly versed in the science of medicine, of law, and of government, where is the motive to pursue the toilsome road which leads to these acquisitions?

But the Church, in her aggressive movements, sends an educated ministry into the darkest fields, and sustains her laborers till they can enlighten the people, organize and elevate society, and impart to it a self-sustaining power. This is what gives intense interest to Home Missionary operations in the West, and to similar operations in foreign lands. This same demand for an educated ministry *gives existence to institutions in which such ministry can be trained*, and the combined action of the two, results in a rapid elevation of society. But as that elevation increases, the demands upon other professions rise, and their elevation follows in the train. More than half of the graduates of Harvard University, for the first sixty years of its existence, became ministers of the Gospel. Nearly three fourths of the graduates of Yale, for the first twelve years, entered the ministry, and a trifle less than one half during the first thirty years. Of the first 131 graduates of Illinois, Wabash, and Marietta Colleges, 114 were hopefully pious.

As Institutions advance, the proportion of those who devote themselves to secular pursuits increases. But it may be asked, Do not Colleges in the same degree become dissociated from the church, and cease to be religious objects? By no means. Well has it been said by one of our own number,* "The Roman priest-

* The Rev. Dr. Bacon.

hood, being a priesthood rather than a ministry, a trade rather than a liberal profession, receives its training, as we might naturally expect, apart from the laity. But it is a characteristic feature of our Protestant Colleges, that in them those who are to serve the church in the ministry of the Gospel, pass through a liberal course of studies in promiscuous intimacy with those who are to serve their country in other professions and employments. This gives a blessed power to the Colleges of our country. At each great seat of learning young men from various parts of the land, with various prospects and hopes, destined severally to all the various walks of intellectual activity and influence, come together to be companions for just those years in which the most intimate friendships are formed, and the most endearing; they sit on the same benches, drinking instruction and excitement from the lips of the same teachers; they mingle in the same sports on the play-ground, the same rambles over the hills, the same intellectual strifes and exhibitions; they worship evening and morning in the same chapel; the light of humble piety in one shines into the conscience of all the others; and when a special religious influence comes down upon that little world of various minds, and thoughts and emotions reaching into eternity begin to pass from mind to mind, how often are all those hearts moved with one impulse, like the heart of one man! The young men in such institutions educate each other. Those destined to various professions and to the most diverging paths of life, exert upon each other, in the intimacy of their intercourse as fellow-students, a mutually liberalizing and mutually invigorating influence. And long, long afterwards, amid the hot encounters of professional or political life, amid the sordid toils of the spirit of accumulation, in the remotest regions of the land, and perhaps in distant climes, the remembrance of College years, and of teachers and classmates in the College halls, may be to many a man, of high position and commanding influence, like the subduing remembrance of a mother's gentle hand laid long ago in nightly prayer upon the now hoary head of him who is tempted to sin."

The *elevating power of Colleges* is also seen in the relative influence which they exert in systems of general education. It is a very common theory that in constructing systems of education for the West, we should first secure the universal establishment of common schools, then the requisite number of academies, and leave Colleges and Theological Seminaries to be produced by the natural operation of existing influences. Were education entirely in the hands of the

State, this theory might possess some plausibility. But as things are, it is worthless.

In the early periods of every new State, in addition to the living ministry, we need those central minds whose presence the higher Institutions alone can secure. We need them to *shape* the very system which shall give prevalence to common schools. We need them to enlighten and give impulse to legislators and others who frame and execute the laws and control educational resources. They are needed for the preparation of *teachers*. Pupils, after having received the impress of their large and gifted minds, can leave a similar impress upon multitudes in the academy and the common school.

Influential minds that elevate masses do not *thrust up* those masses to a higher level, but *draw* them up to their own level; and, other things being equal, the higher the level they occupy, the greater the results which they produce. A College manned by highly cultivated minds is not a passive existence generated by influences below, and elevated only as those influences act. It has an *inherent life*, and the power of that life is felt through all the subordinate parts of an educational system.

When a Romish system of education is to be constructed, the first man on the ground is the *Jesuit Professor*. His eagle eye runs over the field and fixes on the locality where he can best generate the central power that is ultimately to be felt through all its extent. He is the living, moving spirit, that from the outset grasps the whole system, and all the parts as they come successively into being are instinct with life derived from that fountain head. The very first part too which he creates, is the higher Institution,—his own immediate instrumentality to be used in the construction of all the subordinate parts.

When the Jesuits by their educational movements turned back the Reformation in Germany, according to the testimony of Ranke, "their labors were above all devoted to the Universities." From the three metropolitan centres, Vienna, Cologne, and Ingoldstadt, they spread out in every direction, and turned their attention to "Latin schools," and then to "schools for the poor." They thus secured "the first enduring anti-protestant impression made on Germany."

The *very first* Institution of a higher order than common schools *established by the Pilgrims*, appears to have been Harvard University. In the words of Cotton Mather, this was the "*nursery*" for educated men. It was the generator of educational power. Eleven years after its

foundation, it was ordered in all the Puritan colonies, "that where any town shall increase to the number of one hundred families, they shall set up a grammar school, the masters thereof being able to instruct youth so far as they may be fitted for the University."* The operations of the college for eleven years would suffice to produce *teachers* for these grammar schools.

The above views are coincident with experience at the West.

The Faculty of Wabash College write:—"Colleges seemed to us the illuminating centres, so that if these could be assisted to act constantly and powerfully, all inferior schools would rise and prosper under their influence. We see this result now taking place largely and strikingly in the sphere over which this College exerts influence. Every advance we make is felt in every district and village school, in every educational interest far around us." More than two hundred *teachers* have been sent out from Marietta College. In addition to *graduates*, between four and five hundred young men have received a highly valuable education at Illinois College, and gone out as teachers, or finally reached the learned professions, or important stations in the community. Similar statements might be made with regard to the other Institutions aided by the Society. The *graduates* of none of the Colleges would probably constitute more than a tenth part of the students.

The Faculty of Illinois College write:—"We hold that nothing can be done for the cause of *general education* in the West so efficient, as to raise up and nurture into vigorous life a constellation of Western Colleges, constituted after the Puritan model, and so truly liberal in their course of instruction, and so truly Protestant and American in their character, that the Jesuits can hold no competition with them, and will even be shamed out of the attempt. This is perfectly practicable. Does any reasonable man suppose that Jesuit Colleges can create any alarm in direct competition with such a constellation of Protestant Colleges as those of New England? As well might we dread the competition of their *wax candles* with the light of the sun. Their influence is only to be dreaded in competition with such starveling Colleges as those which are now asking for a pittance from the hand of benevolence to keep them from dying outright."

"Our Colleges are the heart of the system of education. Colleges and Universities have been the educators of Christendom. No hu-

* Bancroft's History of the U. S., Vol. I., p. 458.

man power can create for this a good system of common schools, except by a slow and gradual process. Changes are to be wrought in the whole structure of society, and to the rapid and certain production of those changes, a sound and vigorous College influence is indispensable."

While it is true, however, that the real creating, propelling power in a system of education *descends* rather than *ascends*, those who look upon the interests of the different departments as opposed to each other, are ignorant of the true sphere and appropriate work of either. They are all needed to promote a common purpose, and all succeed best where all are best sustained.

But Colleges not only originate in the *demands* of the Church, but they must be *sustained* through the *agency* of the Church, i. e., through the power of religious principle.

"It was a solemn sense of duty, it was the power of religious faith and principles, which animated and sustained the Puritans in their efforts for the promotion of good learning." The building of Colleges in the West demands the exercise of a vigorous faith, accompanied with sacrifices and self-denial such as will never be made except from *religious principle*. The main impulse in all such cases must come from above—must originate in views that take hold on eternity. This must be true of trustees, faculties, agents, and contributors. The mind which first gives way to doubt and despondency in the prosecution of such enterprises at the West, is almost certain to be one that is a stranger to the power of religious faith. Despair comes over such a mind wherever difficulties so accumulate that the ordinary *calculations of business* would not indicate the desired result.

We look almost in vain to Legislatures for efficient action in this great work. Large resources are placed at their control by Congress, which *might* be so used as to confer untold blessings upon the West. But the people, to a great extent, are irreligious and uneducated. The representatives that rise out of these masses are likely to bear a strong resemblance to their constituents. But if ignorant of systems of education themselves, how can they be competent to frame them for the people? Or, if *competent*, with hearts and hands full of party schemes, will they find *time* in the brief hours of their legislative life?

But they are also the representatives of all creeds, opinions and interests, and sure to constitute of similar materials the Boards of Trust to which they commit the management of public funds. Harmony and efficiency of action on the part of these Boards are out of the question—and then the Institutions which they control must

feel political agitations and fluctuate with them. And constant rotation in office here, is much like the revolving instrument of death. It is emphatically true therefore at the West, that the Church must educate for herself and for the State, and not the State for the Church. Often indeed has it been hailed as a peculiar triumph, when the State has granted her even the *legal power* to do her own work.

If the foregoing views are correct, it is obvious that the Society, so far as it operates, supplies the West with a *vital, generating and elevating* power. This is a point of great importance. That portion of our country should no doubt be ever made to feel that the care of its own destiny rests mainly with itself. The East is not to sustain Churches and found Colleges *with the aid of the West*, but the West is to do it *with the aid of the East*. We cannot furnish brick and mortar and lumber to *fill* the West with church and college buildings. The grand point to be aimed at in affording aid, should be to secure the true generating and propelling power of society. That power is the living mind. Furnish this, and every thing else is in effect secured ;—the man of God, thoroughly furnished unto every good work, and made the living centre of a little moral system ; the instructor, profoundly versed in all departments of human knowledge, and provided with the appliances essential to his work. To aid in furnishing such mind is the object of this Society. Mere *buildings*, as to style and expense, may be adapted to the newness of the country. There may be a “Log College,” but the *instructors* who occupy it should be after the “highest style of man.”

It is farther obvious that the question whether such a work shall be prosecuted does not turn upon present pecuniary “loss and gain.” It rises above all considerations that respect merely the *comparative expense* of educating a given number of young men at the East and at the West. “The common exigencies of every extensive society require colleges within itself. Education is a *vital function* of every people, and can no more be *transferred* than the beating of the heart or the heaving of the lungs.” If the East wishes to keep the young giant of the West in a state of perpetual infancy and dependence, let her refuse to supply *organic, vital* power.

This power should be supplied at *the appropriate period of existence*. As the child is the miniature of the man, so should society in its infancy, as far as possible, be the miniature of its maturity. In the human system there is a gradual and proportionate development of all the organs from infancy to manhood. They are not supplied *successively* and in full maturity. How strange to have a body

without an arm till it was prepared to receive one of perfect muscular development !

The causes which produce the developments of society in the West are so multifarious and diverse in their operations, that it is no doubt vain to look for a perfect and uniform order of development. And yet society every where has certain great and fixed laws, and consequently permanent and uniform wants. As far therefore as we can bring those laws to operate in its infancy, we hasten its maturity and give it *stability*. Did the patrons of this Society possess entire control of all the influences that are to give shape to society in the West, they could not hope to subject all its wild and fearfully accumulating elements to fixed laws, and bring out all its gigantic proportions in harmonious development. Much less can this be expected when the moulding influences are but *partially* in our hands. Still it is an inspiring thought that those influences, so far as they appertain to the *vital functions* of society, are pre-eminently at our control. To plant permanent Institutions of learning is the peculiar vocation of Puritan churches. It has been said with great force and perfect truthfulness, "God calls them to it, their whole history enforces it."

This is not all. God in his providence is now opening to them in the boundless West a field for the exercise of this vocation, such as has not been witnessed since "the morning stars sang together" over the new creation ! We are now sufficiently removed from the times of our Puritan fathers to form something like an adequate idea of the greatness of the work which they achieved. But like early navigators they were confined to the *coast*, while the illimitable ocean is the theatre of our efforts. Let us then understand the "signs of the times," and in the strength of God go up to the great conflict between the powers of light and of darkness in our beloved land !

In behalf of the Board of Directors,

Theron Baldwin,
Corresponding Secretary.

RECEIPTS of the Society for the year ending October, 1846.

Abington, Ct., Mrs. Lyons,.....	\$1 00	Essex, Mass.,.....	31 82
Abington Centre, Mass.,.....	50 00	Eldridge, N. Y.,.....	9 50
Albany, N. Y., Rev. Mr. Fisher's Ch.,	37 74	East Plain, Ct.,.....	9 00
Andover, Mass.,.....	173 50	East Haven, Ct.,.....	15 89
Augusta, N. Y.,.....	34 50	Ellsworth, Ct.,.....	7 00
Auburn, N. Y., 1st Pres. Ch.,	73 95	East Hampton, Mass.,.....	27 00
" " 2d " " " " " " "	17 50	East Randolph, Mass.,.....	31 00
	91 45	East Boston, Mass.,.....	20 97
Bristol, Ct.,.....	34 05	Enfield, Mass.:	
Bethel, Ct.,.....	41 75	By Mr. R. McEwen,.....	44 00
Brimfield, Mass.,.....	52 75	Benevolent Society,.....	100 00
Bethlem, Ct.,.....	11 16		144 00
Bloomfield, Ct.,.....	7 11	Essex, Ct.,.....	47 00
Bridgewater, Ct., Rev. Mr. Kilborne,	1 00	Elington, Ct.,.....	5 00
Boston, Mass.:		Exeter, N. H.,.....	35 00
Bowdoin-street Church,...	211 35	Fair Haven, Ct.,.....	47 04
O'd South " " " " " " "	291 42	Fayetteville, N. Y.,.....	15 66
Central " " " " " " "	266 50	Framingham, Mass.,.....	46 50
Essex-street " " " " " " "	187 34	Falmouth, Mass.,.....	73 25
Mount Vernon " " " " " " "	272 00	Farmington, Ct., Rev. Dr. Porter's Ch.,	36 38
Park-street " " " " " " "	185 00	Fairfield, Ct.,.....	17 05
Suffolk-street " " " " " " "	12 00	Fulton, N. Y.,.....	46 00
Pine-street " " " " " " "	64 00	Geneva, N. Y.,.....	64 74
Salem-street " " " " " " "	237 86	Goshen, Ct.,.....	23 52
Mrs. Quincy,.....	1 00	Greenville, Ct.,.....	304 50
N. Dana & Son,.....	20 00	Great Barrington, Mass.,.....	100 00
Other Donations,.....	49 52	Greenfield, Mass.,.....	14 80
	1,797 99	Hadley, Mass., 1st Church,...	17 00
Bradford, Mass., Miss Emerson,	5 00	2d " " " " " "	65 00
Rev. Mr. Munroe's Church,	38 84		82 00
Teachers and Pupils in Fe-		Hatfield, Mass.,.....	45 70
male Academy,.....	55 00	Harpersfield, N. Y.:	
	98 84	Rev. S. Williston, D. D.,.....	5 00
Bloomfield, N. J.,.....	40 00	Hartford, Ct.:	
Beverly, Mass.,.....	67 75	Rev. Dr. Hawes' Church,...	274 00
Brighton, N. Y.,.....	10 00	4th " " " " " "	6 00
BROOKLYN, N. Y.:		North " " " " " "	95 92
1st Presbyt'n Ch.,.....	215 41		375 92
2d " " " " " " "	76 90	Hopkinton, Mass.,.....	40 00
3d " " " " " " "	125 00	Haddam, Ct.,.....	27 75
South " " " " " " "	27 59	Harwinton, Ct.,.....	40 00
	444 90	Housatonicville, Mass.,.....	30 00
Bethany, Ct.,.....	4 00	Hampton, N. H.,.....	41 52
Bradford, Vt.,.....	12 15	Hollis, N. H.,.....	31 75
Bedford, N. H.,.....	51 35	Jordan, N. Y.,.....	17 75
Buscawin, N. H.,.....	40 24	Ipswich, Mass.:	
Bennington, Vt.,.....	22 91	Rev. Mr. Fitz's Church,....	59 00
Bergen, N. Y., E. Parish,.....	1 00	Rev. Mr. Kimball's " " " " "	30 00
Batavia, N. Y.,.....	23 00		89 00
Buffalo, N. Y., 1st Pres. Ch.,...	79 32	Ithaca, N. Y.,.....	39 00
2d " " " " " " "	5 64	Kingsboro, N. Y.,.....	149 25
	84 96	Lee, Mass.,.....	86 76
Clyde, N. Y.,.....	4 50	Leicester, Mass.,.....	73 00
Cazenovia, N. Y.,.....	30 00	Litchfield, Ct.,.....	66 00
Cornish, N. H.,.....	4 92	Lyme, Ct.,.....	27 75
Charlestown, Mass.:		Lenox, Mass.,.....	43 00
1st Cong. Church,.....	36 53	Lebanon, Ct.,.....	12 00
Winthrop " " " " " " "	22 00	Legrange, N. Y.,.....	7 00
	58 53	Lima, N. Y.,.....	4 86
Clinton, N. Y.,.....	30 50	Long Meadow, Mass.,.....	11 70
Canandaigua, N. Y.,.....	157 50	Munson, Mass.:	
Colebrook, Ct.,.....	56 32	Dea. A. W. Porter,.....	100 00
Chelsea, Mass.,.....	47 58	Parish Collection,.....	87 50
Cambridgeport, Mass.,.....	55 52		187 50
Clinton, Ct.,.....	20 00	Merrimack, N. H.,.....	10 00
Concord, N. H., Rev. Mr. Noyes,....	10 00	Manchester, N. H.,.....	98 25
Collinsville, Ct.,.....	13 00	Meriden, Ct.,.....	37 82
Canterbury, N. Y.,.....	6 00	Marlboro', Mass.,.....	15 00
Cahotsville, Mass.,.....	23 00	Madison, Ct.,.....	22 05
Durham, Ct.,.....	23 25	Madison, N. Y.,.....	25 00
Deep River, Ct.,.....	23 75	Middlebury, Ct.,.....	11 80
Danbury Ct.,.....	47 74	Mount Carmel, Ct.,.....	16 00
Dover, N. H.,.....	42 08	Medford, Mass.,.....	87 60
Dudley, Mass.,.....	36 50	Milton, Mass.,.....	31 24

Middlebury, Mass.,.....	67 00	Miss Campbell,.....	1 00
Milford, Ct.,.....	28 00	A friend, J. J. B.,.....	13 51
Marblehead, Mass.:		2d Pres. Church, Pearl-st.,...	63 00
Rev. Mr. Lawrence's Ch.,...	53 75		1155 42
Mrs. Wm. Reed,.....	50 00	North Woodstock, Ct.,.....	12 00
	108 75	New Britain, Ct.,.....	22 00
Middletown, Ct.:		Newark, N. Y.,.....	15 07
1st Church,.....	91 37	Newark, N. J.:	
Ladies' Society of do.,.....	30 00	Central Church,.....	25 32
South Church,.....	9 00	1st ".....	129 22
	130 37	2d ".....	50 56
Mount Morris, N. Y.,.....	49 00	3d ".....	96 23
North Bridgewater, Mass.:		Hon. Theo. Frelinghuysen,	
Rev. Mr. Couch's Church,...	41 45	from the estate of Miss	
Rev. Mr. Huntington's " ..	28 05	Augusta Forman, deceased,	
	69 50	left by the late Mrs.	
Northampton, Mass.:		Douglass, for benevolent	
First Church,.....	91 00	purposes,.....	150 00
Edwards' " ..	28 75		451 33
	119 75	Oxford, Ct.,.....	6 00
North Haven, Ct.,.....	7 68	Oneida Co., N. Y., a friend, by Rev.	
New Canaan, Ct.,.....	38 12	Albert Barnes,.....	50 00
Newburyport, Mass.:		Orange, N. J., 1st Church,...	27 19
Mrs. Mary Greenwood,....	100 00	2d "	14 00
North Church,.....	131 95		41 19
Temple-street Church,....	41 18	Orange, Ct.,.....	8 23
Federal-street "	57 00	Ogden, N. Y.,.....	74 75
	330 13	Pittsfield, Mass.,.....	143 37
New Bedford, Mass., Rev. Mr. Pren-		PHILADELPHIA, PA.:	
tis' Church,.....	40 50	1st Presb. Church,.....	540 00
Natick, Mass.,.....	35 25	Clinton-street Church,....	31 00
North Brookfield, Mass.,.....	60 43		571 00
Norfolk, Ct.,.....	60 00	Providence, R. I.:	
North Branford, Ct.,.....	8 74	Richmond-street Church,...	53 47
North Woodbury, Ct.,.....	34 72	Rev. Dr. Cleveland's Ch.,...	72 25
Northford Ct.,.....	6 79		130 72
North Madison, Ct.,.....	6 00	Portland, Me., High-st. Church,.....	85 00
Nashua, N. H., 2d Church,...	78 00	Poughkeepsie, N. Y., Rev. Mr. Lud-	
1st "	20 21	low's Church,.....	25 81
	98 21	Pleasant Valley, N. Y.,.....	5 00
Norwich, Ct.:		Portsmouth, N. H.,.....	109 45
1st Church,.....	41 02	Roxbury, Ct.,.....	48 05
2d "	133 00	Richmond, Mass., Miss C. H. Pierson,	2 00
5th "	16 00	Rushville, N. Y.,.....	45 34
Greenville Church,.....	33 50	Roxbury, Mass.,.....	109 00
	223 52	Reading, Mass.,.....	70 50
Niagara, N. Y.,.....	38 00	Ridgefield, Ct., Collections,...	65 61
New Marlborough, Mass.,.....	19 45	By Mr. C. P. Mackintree,...	1 00
New-York Mills, N. Y.,.....	28 00		66 61
New Hartford, N. Y.,.....	29 83	Rockport, Mass.,.....	50 00
North Braintree, Mass.,.....	62 23	Rochester, N. Y.:	
New London, Ct.,.....	168 00	Brick Church,.....	44 50
North Weymouth, Mass.:		Washington-street Church,...	35 00
Rev. I. Emery's Cong.,.....	51 25	1st Presb. Church,.....	43 00
Rev. Mr. Perkins' "	25 76		122 50
	77 01	South Abington, Mass.,.....	57 32
North Goshen, Ct., Miss C. B.,.....	1 00	Southington, Ct.,.....	174 18
North Danvers, Mass.,.....	39 52	South Woodbury, Ct.,.....	19 19
NEW HAVEN, CT.:		Saybrook, Ct.,.....	78 33
Centre Church,.....	259 00	Skaneateles, N. Y.,.....	32 50
Chapel-street Church,....	23 00	Schoharie, N. Y.,.....	19 33
North "	160 75	Salem, Mass.:	
College "	68 00	Rev. Mr. Session's Church,...	42 25
Church-street, "	17 50	Tabernacle Church,.....	72 61
Pres't T. D. Woolsey,....	25 00		114 86
	553 25	South Braintree, Mass.,.....	9 16
Newbury, Mass., Rev. L. Withington,	74 10	Sudbury, Mass.,.....	13 35
Norwalk, Ct.,.....	90 37	Saxtonville, Mass.,.....	6 78
NEW-YORK CITY:		Sherburne, Mass.,.....	20 37
S. M. Beckley, Esq.,.....	50 00	South Reading, Mass.,.....	24 25
Mercer-street Church,.....	619 91	Scottsville, N. Y.,.....	10 75
Bleecker-street "	282 00	South Coventry, Ct.,.....	4 00
Central "	99 00	Springfield, Mass., South Ch.,...	18 76
Edward Crary, Esq.,.....	25 00	Rev. Dr. Osgood's Church,...	36 95
Rev. Mr. Bidwell,.....	1 00		55 71
Mrs. Campbell,.....	1 00	Sandisfield, Mass.,.....	14 00

Southbury, Ct.....	6 00	Wayland, Mass.,.....	13 25
Stockbridge, Mass.:		Ware, Mass.,.....	64 25
Ladies' Society.....	25 00	Worthington, Ct.,.....	15 52
Soc. for Educat'n at the West	40 00	Washington, Ct., Mrs. Beach,.....	1 00
	65 00	Winchester, Ct.,.....	6 00
South Berwick, Me.,.....	40 00	Woodbridge, Ct.,.....	12 75
Stratham, N. H.,.....	28 01	Wallingford, Ct.,.....	57 07
Syracuse, N. Y.: 1st Church,....	39 00	Westfield, Mass.,.....	50 71
Trumansburg, N. Y.,.....	13 50	Westbrook, Ct.,.....	12 20
Tyringham, Mass.,.....	6 00	West Killingly, Ct.,.....	11 19
Thompson, Ct., Mr. Gray,.....	3 00	Watertown, Ct.,.....	103 83
Torrington, Ct.,.....	13 00	Wells, Mass.,.....	52 22
Utica, N. Y.:		Webster, Mass.,.....	26 03
First Presb. Church,.....	14 00	West Bloomfield, N. J.,.....	16 00
Westminster ".....	21 00		
Ref. Dutch ".....	36 00		
	71 00		
Unionville, Mass.,.....	30 00		
Vernon Centre, Ct.,.....	113 73		
Vernon, Ct., Rockville Society,....	77 00		
Victor, N. Y.,.....	4 75		
Weymouth, Mass.,.....	8 02		
Wrentham, Mass.,.....	41 75		
Woburn, Mass.,.....	37 56		
Westville, Ct.,.....	50 00		
Winstead, Ct.,.....	40 00		
Waterbury, Ct., A. Benedict, 10 00			
Dea. Brown,.....	5 00		
B. Bronson, Esq.,.....	5 00		
Other donations,.....	69 02		
	89 02		
Woodbury South, Ct.,.....	20 00		
Woodbury North, Ct.,.....	13 00		
West Haven, Ct.,.....	35 63		
West Springfield, Mass.,.....	22 16		
Warren, Mass.,.....	38 00		
Worcester, Mass.:			
Union Church,.....	200 64		
Central Church,.....	144 08		
South ".....	36 00		
A Friend,.....	5 00		
	385 72		
Williamstown, Mass.,.....	37 13		
West Randolph, Mass.,.....	50 50		
Williamsburgh, Mass.,.....	72 42		

DONATIONS IN BOOKS, &c.

New Haven, Ct., Prof. Olmsted in Books,.....	10 00
Norwich, Ct., Mrs. Reynolds, 3 reams paper,.....	12 00
Hanover, N. H., a lot of paper,.....	3 00
Rev. Silas McKeen, "Turretin's Theo." 3 vols.	
Dea. Solomon Bliss, "Park-street Lectures."	
Bradford, Vt., Dea. Oliver Hardy, a vol. Sermons.	
North Haven, Ct., 6 doz. Locks, from Clinton Factory,.....	18 00
Waterbury, Ct., Invoice of Buttons from Mr. E. E. Pritchard's factory,.....	25 25
Do., do.,.....	8 50
	33 75
Bristol, Ct., 6 Brass Clocks, from Capt. Monross' factory,.....	13 50
6 Clocks from Mr. Boardman's Fac'y	13 25
6 Clocks from Mesars. Brewster & Ingraham's Factory,.....	27 00
3 Clocks from Mesars. Birge & Fuller's Factory,.....	19 00
Bloomfield, N. J., Stationery,.....	3 00

EXPENDITURES for the year.

Amount disbursed to Institutions under the patronage of the Society, together with expense of Agencies and of Committee to visit the West,.....	13,194 61
Salary and travelling expenses of Secretary, services of Financial Agent, printing, office rent, and incidental expenses,.....	2,492 13
Cash on hand,.....	348 04
	\$16,034 78

CORRECTION.—On page 7, the *disbursements* of the year are given as the *receipts*, and the *present* balance in hand as the balance of the *previous* year. Read—receipts of the year, \$15,730 21; balance in hand, Oct. 1845, \$304 56, making the *resources* of the year the same as there stated.

APPENDIX.

ADDRESSES AT THE THIRD ANNIVERSARY.

ADDRESS OF REV. J. H. LINSLEY, D. D.

In moving the adoption of the Report Dr. Linsley said:—

There is no people that ought so justly to appreciate the relation of Colleges to the other great interests of society, as the people of these States, the children of the Pilgrims. Our ancestors entertained the most enlightened views on this subject, and the resolution and public spirit to carry out their views to the most glorious results. We have entered into their labors, and are gathering their rich and abundant fruits. The Colonies of Massachusetts and Connecticut, in their earliest infancy, laid the foundations of Harvard and Yale, and they did this, as the charters of those institutions intimate, pre-eminently with a view to provide for their churches a thoroughly educated ministry. They manifestly regarded the movement for this purpose, as that without which all other endeavors to lay wisely the foundations of society in this new world would prove abortive.

Who ever heard before of an attempt, at so early a period in the annals of any community, to accomplish such difficult and costly enterprises; and where in any other case were such personal sacrifices made to secure success?*

Now I ask, Did these remarkable men overrate the importance of the work in which they engaged? Did they begin it too soon, or prosecute it with too much ardor and self-sacrifice? These questions can be answered only by a careful study of the results of their labors: and to develop these adequately, would require volumes. In fact, their history is the history of this nation, in all its great and diversified interests. Fully expand the bright record of our highest and best institutions of learning, and you write the history of our later Colonial acts, of our Revolutionary struggle, of our National and State Constitutions, of the general administration of law, and in a word, of all the leading departments of social and professional life. These are the immediate and obvious temporal results; but eternity alone can disclose what mind, educated and sanctified in these institutions, *has* done, and *is* doing for *the race*—for the cause of liberty, truth and righteousness, and for human salvation in all lands. How then, can any American ever undervalue the higher institutions of education? How, especially, can any child of New England ever do this? How can he fail to sustain with open-handed liberality those which

* See Pearce's Annals of Harvard Coll. A Graduate of the College divides his *home* lot, and deeds one half to the College, another donor gives a few sheep, another a few yards of home manufactured cloth, and others give their choice family plate—the gifts of richer ancestors.

adorn his own native hills, or withhold the blessings of such institutions from the newer and less favored portions of our country?

The seminaries for the dissemination of sound learning, both secular and sacred, which you are invited to assist in sustaining in the West, are framed after your own best models; and God has, in a most remarkable manner, placed upon them the seal of his approbation. Dr. Griffin once said concerning one of our Eastern Colleges, in its most favored spiritual state, that he hoped about 75 per cent. of its students were the friends of Christ. I believe that a statement even more favorable than this might be made of any one of the Colleges aided by this Society, at almost any period of its history.*

I think I have proved my high estimate of the value of the cause in which this Society is engaged, by my sacrifices of ease and personal comfort through a series of years to promote it. In addition to former labors, I have spent the last fifteen months in the service of the Society, chiefly among the churches of Massachusetts; and I here allude to this, chiefly that I may publicly testify to the kindness with which I have every where been received, both by pastors and people. Our cause is highly appreciated, and our appeals in its behalf have been cheerfully and liberally responded to by all classes; and I am happy to say, not the least liberally by the humbler and poorer classes. Few at the East seem disposed to deny the importance of good educational institutions at the West. But there is one view of this matter that our Eastern benefactors cannot fully realize. Your earliest Colleges were planted in the midst of an intelligent, homogeneous, and highly religious community—in the midst of schools, of churches, of sanctuaries of worship, and all the blessings of Christian education. Alas! through the neglect of early Home Missionary and Educational movements in the West, how widely diverse from this is the condition of things there! If, amid the social order and moral illumination of the East, Colleges are regarded as necessary spiritual light-houses, what must be their importance and influence, amidst the darkness of disorganized and neglected communities in the Great Valley? Language has no power to express the happy changes which have passed under my own eye during the last ten years, as connected with the institutions whose cause I plead.

I will here notice one or two objections to our movements in behalf of the higher institutions of education. It is said our efforts go to benefit the few to the neglect of the many. "We have long enough," says one, "aimed to elevate a small number of select minds; we want now to organize an instrumentality which shall reach and bless the masses."

But did any institution, or any system of influences, which human—nay which *divine* wisdom ever devised, bear more directly on the masses, even the darkest masses, than that system which gives to them an educated and evangelical ministry? What should precede such a ministry, or what can be a substitute for it? Talk you of reaching and elevating the masses without it, by some cheaper and more direct process? Do you rely on the agency of the common school or the labors of the press? The whole history of civilized and Christian society demonstrates the unsoundness of your position. These influences do not originate the higher seminaries and a competent evangelical ministry, but follow in their train. Says Dr. Stowe of Lane Seminary (and I know not

* About seven out of ten of the Graduates of Marietta College have become professional teachers, or preachers of the Gospel.

whose testimony is worth more on such a subject), "I have labored much in the West for common schools, and not altogether without success, but I have never yet seen, either there or elsewhere, a good common school, except in connexion with the labors of a good minister of Jesus Christ." Reach the *masses* in the West by some means more effectual than those which provide for them competent spiritual teachers and guides? How? By filling their cabins with the best issues of the religious press—with Bibles, and good books, and Tracts? A blessed work, no doubt, and fraught with blessings to thousands. But remember that in that broad Valley, there are half a million of people who can scarcely be said to read at all; and there are half as many more who read imperfectly, and cannot be persuaded to look upon any printed page less exciting than that of a novel or a newspaper. Good will be done, here and there, by other instrumentalities, and they are not to be disparaged, or their appropriate influence discouraged. But for the masses of ignorant and unchristianized mind, nothing can, as a general fact, be expected to rouse them to a spiritual life, but that ministry which God has pre-eminently appointed and employed in all regions and in all ages for this high end. Never, as it seems to me, was there a people, to whom a living and powerful ministry was more important than to the people of the West. Mind there, is indeed to a great extent uncultivated; but it is not torpid. It is active and free and shrewd. Where the eye is closed to "the book of knowledge fair," the ear is wide open to the music of the living voice. A people who get their political creed from the *stump*, must derive their religious knowledge largely from the pulpit. In a reading community the press has great power; and it has a power every where in our country, which makes it fit that it should be employed. But we are accustomed to say in the West, if you wish to win a western man to your purpose, do not write him a letter or send him a pamphlet; go and see him, and if you can *speak well* and to the *purpose*, you may gain him.

Another objection: You are too much in haste with your Colleges at the West: let them grow up with the country, as the country demands, and is able to appreciate and sustain them. "Too much in haste!" We have lost more than tongue can express by delay and by languid movements already. No *bad* institution or influence in that vast field lingers. The great foe of God and man has mustered his hosts, and is marching rapidly to the onset. He hopes to finish the conflict before we fairly begin it. The crisis of our destiny is upon us. What have we to gain by procrastination? Nothing better than defeat and shame. The East began to build her Colleges much earlier in her history, than the West has done in hers, though needing them far less. New England had founded two, when the number of her inhabitants scarcely exceeded that of some single counties in Ohio. And although some might then have thought that she was making too much haste in this great enterprise, yet who thinks so now? If *New England* may chide the West for haste, while in sight of her hundreds of destitute churches, and her millions of neglected and perishing souls, what might not *old England* have said to *her*, when her Agents for Colleges visited her shores, and pleaded the cause of her infant institutions in her congregations? The philanthropists of the mother country did not turn a deaf ear to the plea of these institutions, but gave them efficient aid. They gave this aid to all the early Colleges of the Colonies, and did it again and again.* The noble gift of Gov. Yale is familiar to all.

* President Davies collected at one visit, for the College of New Jersey, £1200.

Before concluding these remarks I will advert to one difficulty which is felt in a portion of the eastern mind, in regard to our movement. There are those who survey the western field; they hear of the richness and productiveness of the soil, of its abundant mineral resources, and of the rapid advance of our population, and they cannot understand why we should need their further aid in our educational efforts. It is not strange that this embarrassment should arise in the mind of an individual who has never himself explored the West, nor carefully considered the materials and the structure of society there. I should entirely transcend the limits appropriate to this occasion, if I were to enter on a full explanation of this matter. I will merely offer a single remark, and that is, that I have never found this objection in the mouth of any eastern man who has been personally conversant with the intellectual and religious condition of western communities, or who has carefully studied the *details* of the Home Missionary enterprise in that region.

The Western States are indeed rich in soil, in resources, only beginning to be developed, and in *prospective* wealth; but aside from the fact that those of them which are farthest advanced are all deeply involved in debt, and under a severe system of taxation, and that their citizens have yet to bear many of the burdens peculiar to a country comparatively new, it should be remembered that the whole West is still a vast *Home Missionary* field. The oldest States are even more destitute—far more so in proportion to population, of good churches and competent evangelical ministers, than the newer States and Territories, and demand and receive at this moment more missionary aid. This simple statement discloses the grand cause of our weakness for every great and benevolent enterprise. With a rapidly increasing but *un evangelized* population—a population drawn together from every nation under heaven, with every diversity of sentiment, and early predilection and prejudice, and among those scarcely a majority, perhaps, who regard religion at all,—divided by every conceivable form of sectarian organization—how can there be those intellectual views, that harmony of counsel, and that energy of action, which are necessary to give strength and success to costly benevolent enterprises? But whatever may be the cause of our weakness in that Valley in sustaining, unaided, the movements, whether religious or educational, necessary to our salvation, that weakness is a *fixed fact*, which every good man there knows and intensely feels, and which no friend of God or his country, at the East, can safely disregard. You may imagine that the West, if left to herself, and destitute of that concentrated moral power which springs from such institutions as the East enjoys, will in some way work out her own salvation; and Jesuits and infidels on that field of conflict may find their account in ministering to your delusion, but it is my deep conviction that such a consummation can never be. It is not because there are not mighty energies of mind there, that would readily lend themselves to Christian culture: it is not because there are not vast resources of prospective wealth there, which the Gospel, if preached in its power, might sanctify for the service of Christ: no, but because the god of this world now holds and wields these resources, and not the church of Christ, and there is no *self-recovering* power in that land. True, there are noble and self-sacrificing spirits there. They will do what they can, but they must not be expected to work miracles. Hitherto they have labored and prayed in hope. Stand by them and strengthen their hands, and they will put forth new energies, raise to Heaven more fervent prayers, and God will give them success. The triumph is as sure as the result will be glorious. But tell them they are

well able to bear their own burdens, and rebuke their further application to you for aid in their great moral and educational movements, and the heart of the West is instantly broken. Her power to do or suffer for God is gone, and then her death struggle will begin. Iniquity will come in like a flood; and pride, and ambition, and luxury, and excess, and profaneness, "frightfully intermingled with poverty, and crime, and guilt, and shame, will lash, as with scorpions, the besotted millions of that doomed land;" and when these have finished their ministry of wrath, and the West shall go down to the bottomless abyss, and the waves of desolation shall sweep over her—what shall become of the East? She must now abide the destiny of the West, and sink with her to the same fathomless depths of perdition.

ADDRESS OF REV. EDWIN HALL, D. D.

Almost the first thing which the founders of New England did, after erecting their cabins, organizing their churches, and clearing a few acres of the forests around them, was, to turn their thoughts to the establishment of a College. They were laying the foundations of society for many generations; and they determined that these should be laid in intelligence and religion. They wanted men qualified to sit at the helm of government, to frame and administer the laws. More especially, they wanted their churches supplied with a well educated ministry. They did not believe that ignorant men could become profitable religious teachers, nor that ignorance was any recommendation in a lawgiver or magistrate.

The forecast with which they acted,—considering their poverty, and the embarrassments and perils of a new settlement,—was amazing. Why, sir, Harvard College was founded when only some twenty-five towns were *begun* to be settled in Massachusetts. Boston was then a small village, of "no more than twenty or thirty houses," yet the history of New England shows that Harvard College was founded not one moment too soon.

Harvard had already grown venerable with age, and had in a great measure supplied the pulpit, the bench, the bar, and the medical profession, in New England, for nearly sixty years; when the people of Connecticut supposed that their necessities required them to establish a College of their own. Why, sir, Massachusetts then had a population of seventy thousand souls! and the people of Connecticut then numbered thirty thousand! They had some forty churches, and the settlements were extending. "Our churches," said they, "have become numerous, and the calls for a learned ministry urgent; and great inconvenience attends the education of youth at the distant College in Cambridge." It *was* distant, then. There were few villages and few clearings on the route. People who would travel to any distance in New England then, must be content to go much of the way by Indian trails, and guide themselves through the forest by paths "blazed" on the trees.

The people of Connecticut must have a College. Accordingly, in the year 1700, ten ministers "having been agreed on and nominated to stand as trustees," met at Branford, and each, laying on the table a number of books, said, "I give these books for founding a College in Connecticut." So Yale College rose into being.

When I have taken the triennial catalogues of Harvard and Yale, and read the names of the men whose history is so identified with the early history of our churches, our legislatures, our courts of justice, and with every thing that has adorned and blessed our land, I venerate the

wisdom of the early founders of these institutions. I praise God that he crowned their counsels and efforts with so much success. New England tells her own story. She is herself the monument of the wisdom and forecast of her founders.

The immense utility of such institutions is now no matter of doubtful experiment. New England would almost as soon be persuaded to try to dispense with the light of the sun, and with the showers of rain, as to try to do without her Colleges. Especially is it a matter settled, beyond all reasonable doubt, that the ministry of the Gospel, to be permanently useful amid our intelligent people, must be thoroughly instructed and trained.

Are these lessons of experience to be lost, while we are laying the foundations of society in the West? It would be the idlest of all dreams to hope that any system of flying agencies and temporary expedients, is to serve that Western field. No one places his ultimate reliance on these. We must have the stable institutions of the Gospel planted there as our fathers planted them here: the sanctuary and the regular ministration of the Word.

How can this be done? Sir, the Gospel is to be *given* to that wide Western field; and given by the instrumentality mainly of the churches at the East. Who supposes that the mingled emigrants now pouring into that wide valley, from almost every nation and tongue and religion under heaven, are to rear the institutions of true religion? They will not do it. They know not how to do it. Religion of some sort, or of a thousand sorts, they will have; but they will not rear the institutions of true religion. Foundations of some sort will be laid—laid for generations to come; and Rome will not spare her men or her treasure to lay them. The opportunity of the Eastern churches to cultivate that field will soon be past; and if lost, who can estimate that loss?

We stand at a point of amazing interest to our country, and to the world—at the formation of the character of the great West: the crisis of the destiny of its teeming millions perhaps for ages upon ages. A period of more momentous interest, of more tremendous responsibilities than that occupied by the Pilgrims on the rock of Plymouth: of more fearful peril to the destinies of our children, our country, and the world, than that occupied by our fathers in the Revolution. To me, the pouring in of these hordes of emigrants, seems already like the gathering of the hosts for the battle of the great day. And how are we to give the Gospel to the West? How are we to plant the institutions there, which under God shall make that fertile land, morally, what our fathers made the rocks and hills of New England? Can we send Home Missionaries enough? Can we continue to supply the Western churches with pastors trained in New England? Even now the mighty press of emigration to the West has gone beyond our efforts to give them the Gospel. What will it be in ten years, or in twenty years hence? Rome does not expect long to send a sufficient supply of missionaries. She is rearing her colleges—she means to train up her legions on the field; and not only her legionary priests, but she means also to train the future legislators and judges, the lawyers and the physicians of the West. She means to secure that field, which, if secured, will give her the dominion of the world. And what shall we do? Send more missionaries? Yes, tenfold more, if possible; send colporteurs; send Sabbath school agents; send them all. But when all is done, churches must be gathered and sustained on the field. This is God's plan. This, under God, must be our main reliance. But how is that wide field to be furnished with missionaries for the next fifty years? How are those infant churches, so soon to be numbered by thousands, to

be supplied with an able ministry? Who dreams that this can long be done by pastors trained at the East? They must be raised up on the ground; men indigenous to the soil; young men at home in the West, assimilated to the character of the people, and inured to the climate.

Can this be done without establishing the higher institutions of learning? And is it possible for those scattered and feeble churches to rear these institutions without some present aid? Our fathers could do it here, notwithstanding their poverty, because they were a homogeneous population. They came for the very purpose of founding for their posterity a home of freedom, intelligence, and religion. They settled as organized societies. Their first concern was to rear the sanctuary and the school; and they were all united. As emigrants pushed on a short distance into the wilderness, for some generations they settled in colonies; and their first concern was still to rear the church and plant the school-house by its side. When the settlements began at length to reach the valleys of Vermont, and the central parts of Eastern New-York, then, in the spirit of indomitable enterprise, the emigrant family mounted its covered wagon, sundered all ties, and pushed on alone. The old churches of New England sent out missionaries to look after the scattered sheep in the wilderness. If they had not done so, Vermont and Western New-York and Northern Ohio would have grown up without the Gospel. The people in the new settlements were still homogeneous: they had been nurtured amid the institutions of learning and religion. They needed but to be gathered by the missionary, and soon they were able to sustain their own churches and rear their own colleges.

But when the tide of emigration reached the great lakes, and choked up the passes of the Alleghanies, the case was altered. All nations and all religions began to pour into that moving, living stream. The sons and daughters of New England in the great West find themselves few and far between, amid a population who knew not their fathers, nor the institutions and the happiness of their native New England. Sir, they must have help. For some time yet these churches will continue to need missionary aid. They must have help to sustain for a while the few colleges which have been planted at distant and important posts, or these colleges will expire, perhaps never to revive; or revive to pass into other hands—when all is lost.

Sir, it is my deep conviction, that no enterprise connected with the salvation of the West, and the salvation of our country, is more important and indispensable than the maintenance of these Western Colleges, for a little season, till they shall be surrounded by churches who can sustain them, and send out alumni who can plead their cause. What unknown agency God may employ, what depths of mercy there may be to remedy our neglect, I know not; but looking at human instrumentalities, and judging from the known and ordinary ways of divine Providence, it is my deep conviction, that these institutions for training up the future ministry of the West, must now be sustained, or the West is eventually lost. No future generations can do our work. No future resources or expenditures can remedy the want of a wise forecast and liberality now. The responsibility which God has laid upon us, we must sustain; or our children and our children's children will reap the bitter consequences of our supineness and parsimony, in fruits of woe.

Sir, my heart rejoiced when I heard of the formation of this Society. It seemed to me that now the work can be done. Now the efforts of the Eastern churches can be drawn out and concentrated on the proper points. The whole work will not fail through the multitude of indiscrim-

inate and often ill-judged applications for aid for seminaries in the West. We may now hope that a few of the more important institutions may be sustained. When these shall be able to sustain themselves, then we may push our enterprise further west, till what we can do in our day to bless and save our country shall be achieved. And is it presuming too much, to speak, as this resolution does, of the *duty* of the Eastern churches to foster the rising institutions of the West—that West which is soon to cover us by its shade?

Oh, sir, I sometimes think how blessed the eyes which shall look on this American land one hundred years hence, when it shall be filled up, and filled with the light of the Gospel, if we are faithful to our trust. And I sometimes think, with anxious sadness, upon the dismal prospect, if our great work of home missions and of the full establishment of Christian institutions shall fail of its end. If this country, so soon to number its hundreds of millions, is to be given up to darkness, whence shall the light arise? The resources of the world would seem insufficient to recover this field, if once lost.

But I love to indulge—and I trust in God's merciful designs towards this land, that I may safely indulge—in brighter visions: and when these brighter visions pass before my mind, I fancy one of these Colleges, now kept in existence by the fostering aid of this Society, sending out its catalogue, starred with the names of men who shall have served their generation well, and left their monuments around. I sometimes love to think of the alumni of one of these Colleges, a hundred years hence, returning from their fields of labor in the ministry, at the bar, in the medical profession, in the halls of legislation; and on the anniversary of their common mother, mingling their fraternal greeting, and lifting up their united voices in praise to God. And when such visions—visions of no uncertain realization, if God bless your labors—when such visions pass before my mind, I am ready to exclaim, May God bless every one who has it in his heart to do what he can now in laying the foundations of so much good.

ADDRESS OF REV. EDWARD BEECHER, D. D., OF BOSTON.

This Address can only be given in substance, as furnished by a reporter.

Dr. B. remarked that he had supposed he had done his part in speaking in behalf of this Society. But so deep were his convictions of its unspeakable importance—its vital necessity in the work of securing the evangelization of our country—that if he could do any thing to advance its interests, it should be done most cheerfully.

Dr. Beecher said the only difficulty in regard to the hold which we can obtain on Eastern mind for this object is like the difficulty in the way of making the character of God appear interesting. It lies in the sublimity and comprehensiveness of the subject. Take a cube of gold. There is not much in its appearance that is interesting. But beat it, it may be only a small portion of it, into *leaf*, and it will cover the walls and pillars of this temple with dazzling splendor. The Tract Society undertakes a noble enterprise. Its operations are widely extended, its tracts and books widely dispersed, and it is easy to make an impression, to produce an interest, to create an excitement even, by reports of the good accomplished by the distribution of a single tract, or the circulation of a single book.

But whence came these books and tracts? Who are the *men* who produced them? Where did they acquire the mental furniture and discipline, the power and habit of concentrating thought, of investigation, of reasoning, of clear and forcible presentation of truth, which made these books and tracts what they are? And whence the moral and intellectual power, by which, at the same time, through a multitude of other channels, their influence was deeply felt, on the age in which they lived, and on the world?

Again, whence came the pastors who led their people to effort in the Tract cause? Nay, whence the men who originated the plan of the Tract Society, and whence its prominent agents and secretaries?—One word answers these inquiries. It is the College! The College is the *cube*; the Tract Society is the *gold leaf*!

A similar view may be taken of other benevolent operations. Good, evident, tangible results make it *easy* to interest observers in them. Nay, it is not difficult to persuade many, in relation to either of the great benevolent societies, that it embraced in itself all the vital elements necessary for the conversion of the world, while the fact was that those several societies were essential parts of one great whole—mutually dependent on each other—and all absolutely powerless and dead *without the class of influences which it is the province of this Society to secure and advance.*

Go into a manufactory at Lowell. You enter one of the rooms full of complicated machinery; and amid its perpetual whirl and bustle and noise it would be easy to imagine that the whole moving power of the establishment is in *that* room. You pass to another and another room, and view with like interest its varied operations and results, and amid its din and evolutions every thing is calculated to bring to the mind the impression that *this room* contains the grand source of power in the establishment. But—it is in neither of these. You have not seen it. It is all unobserved. It does not come into your mind. It is in the *water-wheel*, far down out of sight. This it is that imparts life and motion to the whole. *This* is the great source of power.

So there is more sublime utility in the idea of a College than many minds apprehend. Its power, often unobserved and unknown, is at the inception and accomplishment of almost every grand achievement. Who understands the influence of these institutions in securing the successful issue of the American Revolution? Who framed the Constitution of our country? Whose hand traced the features of our government? When British statesmen read the Declaration of Independence, and the documents prepared by our fathers in the course of negotiations, they were utterly astonished, compelled to acknowledge that they were the product of no ordinary minds, and that they had not known whom they had to do with. The writers of these documents were trained in our colleges.

* * * * *

Take the simple comprehensive term "God." It is a small word. Look at it! Endeavor to fathom the depths of its import. Who can understand it? Yet—"Of him—and through him—and to him—are *all* things!" * * * * *

So of a College, (in a subordinate sense to be sure,) in its appropriate sphere it may with truth be said—"Of *it*—and through *it*—are *all* things!"—it is the summit and centre of human thought. * * * That is the sublimity of a College.

Take the catalogue of Yale College, trace the influence of its graduates from generation to generation, in the various departments of society, and through all their relations to time and to eternity. * * *

How stupendous the results of a single College! Who can measure its importance?

But if such are the results of *one*, what will it be to secure the benign influence of a thorough New England College to each of the new States of the West? to make them *sons*, dispelling the darkness of a thousand varied forms of error and delusion, and diffusing their genial influences through centuries to come? Who can estimate the result of such an operation on the destiny of our country and the world? Who can have a heart to look forward to the thickening conflict for the supremacy of truth and error in our world, without having done what he could to secure this object?

The only thing I can say is, that the East has not begun to appreciate the importance of Colleges at the West.

The idea that we can move too early, or prosecute too vigorously this enterprise, is preposterous. The thing to be deplored is, that we did not begin earlier and move faster. Had I this day 500,000 dollars to appropriate for the greatest benefit of mankind, I would invest it to secure such institutions, of the highest order, in the new States. It has often been to me a wonder that no Eastern mind has fully entertained the sublime idea which belongs to a real College at the West.

Think of it. We can expend 200,000 dollars a year upon the heathen. (And who would diminish aught of that expenditure?) Yet nothing in the history of the past warrants the expectation of results from this expenditure, bearing on the ultimate conversion of the world, to be compared with those to be expected from the thorough doing of this work for the education of the West.

Do what you will by other means, by any or by all other, to save this country, and to bring it to exert its proper influence in the conversion of the world; do what you will—and, neglecting this—all your efforts are like the combining the various parts of a complicated machine without giving it a moving power. It is like putting together the various parts of a watch without a main-spring.

Strange that here, in the midst of our multitude of colleges, and rejoicing in their multifarious fruits and blessings, we should fail to feel the importance, the necessity of providing the same institutions to rear the teachers, the ministers, and the statesmen who are to train the mind and to mould the character of the Western population, and to fill so large a place in framing the laws and deciding the destiny of the whole country.

But it seems that none but those who have personally mingled in Western scenes, and become intimately acquainted with the circumstances of the new States, can fully appreciate the importance of this enterprise. Let my brethren *know*, as I have done, the agony of struggling with the evils resulting from the want of appropriate educational institutions there; let them wade with me through the dark waters of discouragement incident to such a state of things, struggle with its trials, and survey the fearful destiny which it portends, and there will be no lack of zeal in this cause.

At any rate, it is the sober, settled conviction of my soul, that I have now made no statement at all exaggerating its importance, none which I would wish to recall if assured that this were my last opportunity to utter a word for God and his cause upon the earth. Most deeply am I persuaded that among all the enterprises now commanding the attention of the church, with reference to the conversion of the world, there are few which involve so much of the instrumentality essential to that end, as this enterprise for securing Puritan Educational Institutions for the West.

EXTRACTS FROM THE REPORT OF THE COMMITTEE APPOINTED TO VISIT THE WEST.

THE undersigned, a Committee from the Board of Directors of the Society for the Promotion of Collegiate and Theological Education at the West, entered upon their commission with no little diffidence and reluctance. As the duties which it imposed were somewhat peculiar, and their instructions quite indefinite; they felt deeply the delicacy of their situation. * * * * *

Passing across the State of Michigan from Detroit to St. Joseph's, and over Lake Michigan to Chicago, Illinois, we began early to make inquiries as to the two Colleges located in that State, viz. Knox College at Galesburg, and Illinois College at Jacksonville. The latter is already under the patronage of the Society, and the former has repeatedly applied for aid.

KNOX COLLEGE.

Galesburg, where it is located, is situated in what is called the "Military Tract." Drawing a circle from this place as its centre of fifty miles radius, and it will embrace one hundred and twenty miles of the Mississippi River, thirty miles of the Rock River, and more than seventy of the Illinois; also fifteen county seats, as well as many other towns and villages. Every thing about the place wears the aspect of thrift, neatness, and promise. It has few, if any, of the ordinary sources of temptation and immorality. It is about one hundred miles north of Jacksonville, the seat of Illinois College. * * * * *

It was not the design of the founders of this College originally to apply for foreign aid at all. Their reliance for the endowment of the Institution was upon the sale of lands. Ten thousand acres lying in a body were purchased, in the centre of which Galesburg was located. But the pecuniary reverses of the country have, in a great measure, prevented the rise and the sale of lands. The surrounding country has done something, but little however, from the great difficulty of securing money in a country so new and so thinly populated. * * * * *

After certain reservations for the town and for collegiate and theological uses, the purchase was divided into farms, appraised upon the average of five dollars per acre. The resources of the College have been principally derived from the sale of these farms. In consideration, however, of the high price paid for these lands, the privilege was granted to the purchasers of the first forty farms, of one hundred and sixty acres each, of keeping two students for each farm, in some department of the Institution, for a period of twenty-five years. * * * * *

The College was fully organized in 1841, and in June last a class was graduated, consisting of nine members. In 1843, a building which had cost more than \$5000, was consumed by fire. The people of Galesburg and vicinity contributed \$3500 to repair the loss. Two other buildings have been erected suitable for chapel, lecture-rooms, library, &c., &c., capable, in addition, of accommodating about forty students. These are now occupied, are very respectable buildings of brick, and are beautifully situated, with ample grounds around them. * * * * *

The male and female departments in the Institution are kept distinct; having no necessary connection with each other, except that they are both under the same corporation, and the teachers in the College, when

not otherwise engaged, give occasional instruction to the members of the Female Academy. The boarding-houses and recitations of the two are kept entirely separate and distinct. * * * *

The Philosophical and Chemical Apparatus are very respectable. In 1843, sixteen hundred volumes were obtained for the Library, and \$500 worth of books secured in Europe, have since been added. The manual labor feature of the College is relinquished, though facilities are given to any student who wishes them, to cultivate land or engage in other occupations. The course of study is designed to be as extensive and thorough as that pursued at any other Western College. It compares very well with the course at Illinois College. * * *

The town of Galesburg, the College, and indeed that whole section of country, are marked with strong anti-slavery principles. At the same time, the gentlemen with whom your Committee conferred, declared that they were not peculiar nor ultra in their views on this subject, nor did they intend the College should be. They, in common with the College, and the community at large, contribute to the funds of all our great benevolent institutions, such as the American Board, Home Missionary, and Tract Societies. * * *

Your Committee, after the most minute inquiry, were obliged to conclude that this College was founded in good faith, and not for pecuniary gain. They also find that its condition is such, that it neither requires nor expects a large appropriation. Whether under all these circumstances it will be best to decline its application, the Board must decide. Upon this point, the Committee do not feel called upon in this place to express any opinion. [*Vide* p. 40.]

ILLINOIS COLLEGE.

As Illinois College is already under the patronage of the Society, many particulars may be omitted in our Report, which it might perhaps be desirable to mention, if the claims of the Institution were now for the first time to be presented to your consideration. Jacksonville, where it is located, is easy of access by water, and the other great thoroughfares of business, and is also a healthful spot, and one of the most flourishing villages in the West. It wears every appearance of intelligence, industry, and good morals. The population of the village is about 2500. Besides the College and the institutions connected with it, there are also in the village a Female Academy, and an Asylum for the Deaf and Dumb; an Asylum for the Insane is shortly to be established. The principal college edifice stands on rising ground, about a mile from the centre of the village, and commands an extensive view of the surrounding country. * * *

The College Library (of less than 3000 volumes), is made up mostly of second-hand books. A good College library is the more needful in that country, where but few literary societies exist with large collections of books, and men of research, in the prosecution of their studies, must rely almost solely on such means as the College may afford. And permit us to suggest, that if men of strong minds and ardent temperaments, men inspired with a generous love of investigation, are set down on these Western Prairies, with few books to consult, and compelled to think out for themselves every problem which they may be called upon to solve, we must not deem it strange if occasionally they are found somewhat erratic in their movements. The Philosophical Apparatus belonging to this College was obtained at Paris, at great expense, and is reported to be one of the best in the United States.

The Medical Department is already established, with buildings for its accommodation; and the library attached to this school is highly respectable, embracing the best modern works, upon the various branches of medical science. * * * * *

It is but too well known to the Board that this College is laboring under heavy pecuniary embarrassments. At a meeting of the Trustees, held June 25th, 1846, it was unanimously resolved that a sufficient amount of property held by the College should be devoted to the payment of its debts. The property thus set apart has been divided into three hundred shares, and offered to subscribers on certain specified conditions. As an evidence of the interest felt in the College, it may be stated that from one to two-thirds of all the shares will be taken in the State of Illinois.

The Report here represents that "the Committee made the most diligent and thorough inquiry respecting certain existing rumors unfavorable to the College, and were pleased to find that so far as they had any foundation, they respected incidental evils that were fast disappearing, and which the constituted guardians of the Institution were endeavoring, in all suitable ways, to remove entirely.

Your Committee would farther say, that, if this Institution could be relieved of its pecuniary embarrassments, they know of nothing which can prevent its realizing ultimately the most sanguine expectations of its early friends; and hence they hesitate not to recommend it most heartily to the continued confidence and patronage of the Board. When we contemplate the auspices under which it was founded; the self-denying toil and noble sacrifices that have been expended upon it; the place which it has already attained in the affections of some of the best minds in the West; the interesting community in the midst of which it is planted; the many and fervent prayers by which it has been consecrated to the cause of learning and of God; the happy influence it is destined to exert, if it be sustained, on the generations which are advancing so rapidly to fill the great valley, and through them on the country at large and the world; we cannot for a moment entertain the thought of its failure. The extinction of this College would be the quenching of one of the greater lights. The stars of less magnitude would hardly shine through the deepening shadows that would immediately fall upon that land. The friends of learning would be disheartened. Popery would exult over the catastrophe. The enemies of pure Protestantism of every description would rejoice. It must not fail. Let the Institution assume the dignified position of permanency, and it will soon rise above the other difficulties, and at no distant day be regarded by the people generally, or at least by that class to whom society must look for every social improvement, with something of that reverence and affection which we are accustomed to feel towards older but similar institutions at the East.

WESTERN RESERVE COLLEGE.

The last institution visited by your Committee was the Western Reserve College, Ohio. We were pleased with the general appearance of the institution. The College buildings, three in number, are substantial edifices, and well constructed for the convenience and comfort of the

presented for the patronage of Eastern Christians and patriots that has stronger claims, or one cause which, if permitted to languish for want of aid, will be more sure to entail wide and permanent evils on every interest and department of western society.

And your Committee do now, with growing interest in the object of this Society, commend it to the warm attachment of this Board, and through them to the churches and the community which they represent.

A. D. EDDY,
J. H. TOWNE.

EXTRACTS FROM THE MINUTES OF THE BOARD.

Springfield, Mass., October 29th, 1845.

Voted, That the thanks of the Board be presented to the Rev. N. S. S. Beman, D. D., for his excellent sermon preached last evening before the Society, and that a copy be requested for publication.

The Report of the Western Committee was read and accepted.

Voted, That the thanks of the Board be presented to the Committee for the diligence and fidelity with which they have discharged the duty intrusted to them.

Voted, That parts of the Report be published in connection with the Annual Report of the Society, under the direction of the Consulting Committee.

A communication was read from N. Coffin, Esq., Treasurer of Illinois College, in reference to a plan adopted by the Trustees of that Institution for the liquidation of its debts by the sale of property. The subject was referred to a Committee of three, who, through their Chairman, Hon. A. M. Collins, presented the following Report, which was unanimously adopted.

The Committee, having had the plan under consideration in connection with the condition of the College generally in relation to its pecuniary affairs, are pleased to find from the evidence furnished that the College is perfectly solvent; and, as all efforts to raise money at the West by direct donations sufficient for the payment of its debts have failed, they fully approve of the decision of the Trustees to devote that part of their disposable property for the payment of the debts which they have set aside for that purpose. Believing the plan to be *safe to those who shall take the stock offered*, and that it will free the Institution from its present embarrassments, they cheerfully recommend the same to the friends of learning at the East for their co-operation.

Voted, That the Committee appointed to report on the expediency of extending our operations so as to include academies and lower schools, be discharged from the further consideration of that subject.

Voted, That it is expedient to make a grant in aid of Knox College, in Illinois, on condition that the Trustees shall make all reasonable efforts, *within the present year*, to effect an arrangement by which the right of gratuitous tuition, held by the purchasers of the first forty farms sold in the township of Galesburg, or by their legal representatives, shall be in some way converted into a charitable fund; and that the Trustees shall, within the specified time, make all the effort in their power to release the College from all outstanding claims against it, and shall report the result of their efforts to this Board at the next annual meeting.

Voted, That, in the judgment of this Board, it is not expedient for any Institution aided by this Society to contract debts for purposes not absolutely necessary.

THE
FOURTH REPORT
OF THE
SOCIETY FOR THE PROMOTION
OF
COLLEGIATE AND THEOLOGICAL EDUCATION
AT THE WEST.
WITH
AN APPENDIX.

NEW-YORK :
PRINTED BY LEAVITT, TROW AND COMPANY,
33 ANN-STREET.
1847.



PROCEEDINGS

CONNECTED WITH THE FOURTH ANNIVERSARY OF THE SOCIETY
FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST—HELD AT TROY, N. Y.

THE Annual Discourse before the Society was delivered on Wednesday evening, Oct. 27, 1847, in the Second-street Presbyterian Church, by the Rev. Leonard Bacon, D. D., of New Haven, Ct., from Acts xix. 9, 10, *Disputing daily in the school of one Tyrannus. And this continued by the space of two years.* Dr. B. regarded this passage as exhibiting the first attempt to extend the Christian religion by an alliance with institutions of learning, and claimed it as a warrant from apostolic example for the great enterprise of patriotism and Christian philanthropy undertaken by the Society. With great clearness and power, he set forth the tendency of Christianity to produce a class of learned men, and to establish for itself seats of learning, and also the usefulness of learned Christian men and seats of Christian learning in promoting the interests and securing the advancement of Christianity. A copy of the Discourse has been requested for publication.

The Board of Directors met in the Lecture Room of the First Presbyterian Church on Thursday morning, Oct. 28, at 9 o'clock, and devoted the day to the business of the Society. In the evening the Anniversary exercises were held in the First Presbyterian Church. The Rev. C. A. Goodrich, D. D., of Yale College, one of the Vice-Presidents, in the absence of the President, took the chair. The meeting was opened with prayer by the Rev. E. Beecher, D. D., of Boston. In introducing the exercises of the evening, Dr. Goodrich made a statement of the objects and plans of the Society.

Every young people, he said, in order to secure to themselves adequate Educational Institutions, had been obliged to depend on the aid of older and more wealthy communities. Of this fact the history of New England was a striking illustration. It was the grand purpose of the fathers of New England to plant in this country those forms of civil and religious polity in which we now rejoice as the glory of our land. For this end they made those sacrifices which have en-

shrined their names as the noblest benefactors of their race. To attain this end they regarded the higher schools of learning as indispensable. In this view they were *all of one mind*. Yet look at the oldest of those States. Her University with endowments now amounting to more than 600,000 dollars, and with Apparatus, Library, &c., reaching to near a million! What name indicates the source, from which came a large share of its early endowments? That name is HARVARD. Next comes Connecticut, with her YALE, named for the Governor of the British East India Company. Then New Hampshire, whose College was endowed by the Earl of DARTMOUTH; and Maine, with her College, honoring the name of BOWDOIN, a distinguished merchant of Boston. If the people of these States, with their peculiarly homogeneous character and their singular unanimity in the appreciation of education, could not found suitable Colleges for themselves, it would seem exceedingly unreasonable to expect it of any young people, and especially of communities constituted of elements widely diverse in habits, character, education, and even language. Obviously, the cause of education in such communities must find patrons abroad or it will be likely to be sadly neglected.

Those who undertook the founding of the early seats of learning in this country, did so as an essential part of their labor to diffuse the blessings of Christianity, and to plant the institutions of civil liberty. Acting in this spirit, those of kindred sympathies in New England and the Middle States seek, by similar means, to give the stamp of knowledge and the fear of God to their children in the West, and to the millions from other lands, by whom they are surrounded. By the organization of this Society, we seek to make available to the greatest practicable extent the educational sentiment which exists at the West; to stimulate, in connection with Puritan principles, the friends of sound learning there to do all they can in this direction, while we endeavor to supply the deficiency in their ability to do what *clearly must be done*. To ask of what benefit are the Colleges to be, which we thus secure to the West, is like asking what benefit does the sun confer on this planet. We receive through the influence of such institutions so large a share of the blessings which we enjoy, in all the varied interests of our country, that we do not comprehend our dependence, and these blessings are so intimately connected with our happiness in all our relations, so multitudinous and so widely diffused, that from their very number and extent we are in danger of lightly esteeming, or of overlooking them altogether.

Take the example of a single intellect. What were the influences requisite to form such a mind as that of De Witt Clinton? Who can estimate the advantages which have resulted, and which are to result, to the State of New-York and to the whole country, from the application of his mind to a development of the resources of the State and to facilitate its intercommunication? Yet these benefits, in their untold variety and extent, must be traced to these higher institutions of learning. If it be asked what has made New England what she is, in regard to most of that which makes her what is desirable, or what has diffused through the Middle States the larger share of their blessings, the same conclusion is reached.

What planted that church on the hill? Whence originated the school systems, bringing education to all the population? From the Colleges, founded to educate a learned Christian Ministry, came the influences which procured these results. To the same source, too you must ascribe most of the activity and thrift in mechanics, manufactures, and commerce.

Look over rocky New England! It has been said that her only productions for export were her granite and her ice. But her Colleges have made her the exporter of a far richer treasure than these. That treasure is mind; mind that is felt in its operations, originating, guiding, fashioning, agencies of improvement or of blessing in all the departments of society and of humanity, throughout the land and throughout the world.

Shall these influences from the Eastern and the Middle States be extended through the new empires which are now so rapidly rising in the West, and swelling the number in our galaxy of States, or shall opposite and hostile influences so mingle with the elements of society there that soon the great experiment which we are making before the nations shall fail? The Society would do what lay in its power to prevent so direful a result, by aiding the West to secure the institutions which have been in the East the great generators of saving influence.

If the effort shall be successful, we must be indeed a great people; a high destiny is before us; the power of our example, as well as the direct influences which go out from us, shall be for salvation to the ends of the earth.

But let us, of the Atlantic slope, not forget that we are soon to be but as the hem of the garment to this great nation—the mere fringe skirting its borders. Already the heart of this country beats in the Valley of the Mississippi. To control the destinies of this country, to determine the character of its institutions by the power of numbers, is ours no longer.

But, by the providence of God, we have in this Society an Agency, which, if we will wisely and diligently use it, will afford us the far higher honor of educating the mind that is to sway the destinies of this land, and make its impress on the world.

Every year that this people simply *lives*, in its present civil and social relations, it is reading a lesson to the nations of the earth, on the subject of popular government, free civil institutions, and religious liberty. And it is the part of the country which we seek to aid, it is the West, which, for better or for worse, according to the education we give it, is to read this lesson with prodigious power, to edification and salvation, or the sad reverse. If the masses there shall be left to grow up untaught, or be trained under anti-Christian influences, the wide-spread mischief and ruin will be irreparable. But if all the mind of the mighty West shall be educated under such influences as we seek to impart, in giving them these Christian Colleges, then indeed shall we have nobly contributed to accomplish the high aim for which our fathers came to this land. Emphatically do we now occupy the high vantage-ground for preparing our country to be indeed “the light of the world,” and, for its benign influence, “the joy of the whole earth.”

An abstract of the Annual Report of the Directors was read by the Corresponding Secretary, Rev. Theron Baldwin.

The Rev. Absalom Peters, D. D., of Williamstown, Mass., and the Hon. Robert Wilkinson, of Poughkeepsie, N. Y., followed the reading of the Report with addresses, characterized by comprehensive views—adaptation to the occasion—effective reasoning—an eminently Christian spirit—and a fervid eloquence that moved every heart.

The benediction was pronounced by the Chairman—after which the Society proceeded to elect officers for the ensuing year.

The following officers were chosen :

President.

HON. JOSEPH C. HORNBLOWER, Newark, N. J.

Vice-Presidents.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.
 REV. C. A. GOODRICH, D. D., New Haven, Conn.
 J. M. ATWOOD, Esq., Philadelphia.
 REV. G. W. BLAGDEN, Boston.
 REV. H. N. BRINSMADE, D. D., Newark, N. J.
 J. C. BLISS, M. D., New York City.
 REV. I. S. SPENCER, D. D., Brooklyn, N. Y.
 HON. S. H. WALLEY, JR., Roxbury, Mass.
 REV. SAMUEL OSGOOD, D. D., Springfield, Mass.
 REV. A. PETERS, D. D., Williamstown, Mass.
 HON. JOEL PARKER, Keene, N. H.
 REV. EDWIN HALL, D. D., Norwalk, Conn.

Directors.

REV. S. H. COX, D. D., Brooklyn.
 REV. ALBERT BARNES, Philadelphia.
 REV. ELIAKIM PHELPS, D. D., Stratford, Conn.
 REV. THOMAS BRAINERD, Philadelphia.
 REV. A. D. EDDY, D. D., Newark, N. J.
 REV. T. H. SKINNER, D. D., New York City.
 REV. WILLIAM PATTON, D. D., "
 REV. WM. B. LEWIS, Brooklyn.
 HON. R. WILKINSON, Poughkeepsie, N. Y.
 HON. T. W. WILLIAMS, New London, Conn.
 REV. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., "
 REV. HORACE BUSHNELL, D. D., Hartford, Conn.
 HON. A. M. COLLINS, "
 REV. E. BEECHER, D. D., Boston.
 WILLIAM ROPES, Esq., "
 REV. EMERSON DAVIS, D. D., Westfield, Mass.
 REV. J. P. THOMPSON, New York City.

Corresponding Secretary.

REV. THERON BALDWIN.

Recording Secretary.

REV. ASA D. SMITH, New York City.

Treasurer.

MARCUS WILBUR, Esq., New York City.

In accordance with a recommendation by the Board of Directors the Society voted to amend the fourth article of the

Constitution by adding the words "and thirty dollars paid at one time shall constitute a Member for Life."

The Society then adjourned to meet in the city of New Haven, Conn., on the last Wednesday in October, 1848.

The Rev. Horace Bushnell, D. D., of Hartford, Conn., was appointed to deliver the next annual discourse, and the Rev. T. H. Skinner, D. D., of the city of New York, his alternate.

CONSTITUTION
OF THE
SOCIETY FOR THE PROMOTION OF COLLEGIATE AND
THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated, The Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars paid at one time shall constitute a Member for Life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several Institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

FOURTH REPORT.

THE Directors, in presenting their Fourth Annual Report, would make a devout acknowledgment of that Divine favor which has spared their entire number during the past year, and to which they are indebted for all the success which has hitherto crowned their humble efforts in this cause. They would also breathe a prayer that on the present occasion, and in all their future movements in reference to the great interests of the Society, they may be guided by the illumination of the Spirit of truth.

"A College," it has been said, "is a tree of centuries." Of the truth of this remark the old world furnishes numerous illustrations, and our own country is not *without* them. Harvard is now somewhat advanced in its third century; William and Mary has a little more than completed its century and a half, while Yale College falls but a few years short of this period. The first centennial celebration of the College of New Jersey occurred a few months since.

These ancient trees began early to scatter their seed upon American soil, but it germinated only here and there during the last century. Although the present century has witnessed a most prolific growth, yet many of the species have sprung up in such close proximity, or from a soil so sterile, that they are destined to a sickly existence or an early death. And in respect to those which have a sufficient richness of soil and scope of territory to insure a perpetuated vitality, the growth is so slow as to force from many the exclamation—"a quarter or a third of a century in age, and no farther advanced!" Hence they would abandon the tree of centuries, and turn their resources and efforts to the cultivation of something which can be brought to a speedier maturity. "An *hundred years old*, and no taller!" said the fabled gourd to a venerable palm, to whose very top it had climbed in a single summer. "*Every summer of my life*," replied the palm, "a gourd has climbed up around me as proud as thou art, and as short-lived as thou wilt be."

The *professed object* of this Society is to *cultivate the tree*

of centuries on the magnificent domain of the West. And it may yet cause many a noble specimen to tower there, and be the glory of the land, long after a hundred generations of gourds shall have withered around their trunks.

At the close of another year we have gathered here to look at the condition of the institutions now under the fostering care of the Society, and inquire what measures can be adopted to give increased vigor to their growth. As their existence is to be measured on the scale of centuries, it would be unreasonable to anticipate any very striking changes within the lapse of a single year. The fourth anniversary of the Society, however, brings us to a post of observation sufficiently removed from our starting point to justify the expectation of real and perceptible advancement. We propose now to occupy that post for a moment in order to take a retrospective view of our operations.

The design of the Board, from the first, has been to grant aid in such amounts, and on such conditions, as should effectually prevent any undue reliance on the East, and to the utmost extent practicable secure the development of Western resources. They have been careful in all their operations to keep the idea prominent, that the East was not to found institutions with the *aid* of the West, but that the West was to do it with the *aid of the East*. A brief view of the past and present pecuniary condition of the several Institutions under the patronage of the Society, will make it obvious, we trust, that *this particular part* of our operations has been prosecuted with most encouraging success.

WESTERN RESERVE COLLEGE.

The Society found this Institution involved in a debt of more than \$32,000. It is not strange that its guardians should sometimes sink into utter despair as to their ability to remove this indebtedness, and at the same time provide for the annual expenses of the Institution. On the 1st of January, 1847, a circular was addressed by the Trustees of this College to its "friends and patrons" on the Reserve, from which we make the following extracts.

"Western Reserve College has now completed the twentieth year of its existence. The recent increase of its numbers furnishes encouraging proof, that as a literary Institution it commands, more and more, the confidence and respect of the community. Its pecuniary affairs, however, remain in an exceedingly embarrassed condition. * * By the failure to redeem obligations, the College has suffered a loss of about \$30,000, and by depreciation in the value of property of nearly \$20,000. The subscriptions which are paid have been collected slowly through

a period of fifteen years, and the payments have been received chiefly in lands, and other property unproductive of yearly income. It has not therefore been in the power of the Trustees to accumulate productive funds. * * The annual expenses of the Institution, when the Board of Instruction is full, are about \$8,000. The students of the Theological Seminary and many of the students in the College pay no tuition. The income from that source is therefore small, being but about \$2,000 a year. Hence, about \$6,000 annually must be provided to meet the current expenses, either by yearly collections, or by the sale of College lands. Notwithstanding the strenuous exertions of the Board, it has been found impossible to meet this necessity, and a debt has been *unavoidably* incurred in sustaining the departments of Instruction of nearly \$35,000.

"To meet this indebtedness the Board of Trustees have now in their possession land and other property, valued when given, at more than \$50,000. A rigid cash appraisal has recently been made, in which their present value is estimated at about \$40,000. Besides this property about \$60,000, since the organization of the College, have been invested in College buildings, grounds, cabinet, apparatus, library, observatory, and instruments. A large part of this sum was given for this purpose, and after the use and wear of years, these necessary facilities for College instruction are still valued at \$40,000.

"The College has therefore accumulated property, above its present liabilities, to the value of \$45,000, but consisting chiefly of the necessary means (named above) for the accommodation and instruction of students, and hence not productive of income for the support of instructors. To place both the College and the Seminary in a safe condition, the Institution needs an addition of \$100,000 to its present funds. This addition would produce an annual income of \$6,000.

"The friends of the Institution are invited by the Trustees to unite with them in a strenuous effort to raise this sum with as little delay as possible. The work was commenced Jan. 1st, 1845, and prosecuted for six months with good success, the subscriptions for that period being about \$10,000. Owing to the extreme drought of that year the effort was suspended for twelve months, but is now resumed with fair prospects of success. As an encouragement to this effort the Society for the Promotion of Collegiate and Theological Education at the West engages to furnish annual aid, according to its ability, for current expenses. It is not expected that this aid will meet the entire annual deficiency, but as it is rendered in cash it affords essential relief. It is very desirable, however, that the necessity of looking to the East for aid may cease as soon as possible. It is presumed that a proper self-respect on the part of the people of this region will not permit them to rely for the support of their Institutions on the bounty of a distant community longer than necessity requires.

"It is believed that here, equally as at the East, many can be found who have intelligence to appreciate the influence of such an Institution and its relations, not merely to the present time, but to all generations to come, and largeness of heart to make noble sacrifices in its behalf. Its present ample provision of buildings for students and for scientific purposes, and also of extensive College grounds, is due ALMOST WHOLLY to the liberality of this region. And the moral and intellectual ascendancy of the Reserve—the efforts and self-denial of those who have hitherto sustained the College—and its own well-earned reputation—all demand that it should soon be placed beyond the reach of ultimate

failure. The work *can* be done if all the friends of the College unite their efforts, according to their ability, for its support. It *will* be done if patient perseverance and faithful effort may be blest for its accomplishment."

In a letter received a few days since, the President of the College states that the subscription now stands at \$38,000, and that as it must reach \$40,000 before the 1st of Jan. 1848, in order to be *binding*, the remaining \$2,000 would doubtless soon be added.* This subscription, however, cannot furnish immediate relief to the College, because, 1st. The most of it was made expressly for permanent endowments, in the hope that the Society would be able to meet deficiencies in the current expenses of the Institution. 2d. A large portion of it is payable in real estate, and cannot be made available for current expenses. 3d. The first instalment on the cash subscriptions is not yet due.

Should the Trustees ultimately succeed in accomplishing what they have undertaken, it would constitute a noble exhibition of the intelligence and Christian liberality of the friends of learning and religion scattered over the Reserve. Their *subscriptions* since our last anniversary exceed in amount what Yale College received during any one year for the first one hundred and twenty of its existence. A few facts in reference to the present condition of the Reserve, will set this statement in a still stronger light.

From recent investigations, made with more than ordinary thoroughness, it appears that of the 210 townships on the Reserve, which has been called "the New England of the West," 55, containing a population of 51,171, have not any Congregational or Presbyterian church within their limits, and are to a great extent without church organizations of any kind. At the time of the investigation alluded to, the churches on the Reserve in sympathy with the College did not much exceed one hundred and thirty, and they had a reliable ministerial force of only eighty, while fifty of these during the previous year received aid either from the American Home Missionary Society or the Connecticut Missionary Society, leaving only *thirty* as the number sustained wholly by their parishes!

It should be remembered, too, that as Western Reserve College has an evangelical basis, and was founded for religious purposes, and is under the guidance of religious influence, its *patrons* must be mainly looked for among those who fully sympathize with its principles and aims. But at the most liberal estimate they would not probably constitute more than *one*

* This has since been done.—*Secretary.*

sixth of the entire population. Surely we have great encouragement to aid those who will put forth such efforts as they are now making in their infancy for the establishment of a Collegiate and Theological Institution that shall bless not only the present but coming generations.

ILLINOIS COLLEGE.

The Society found this Institution involved in a debt which in 1846 had increased to \$28,000. Early measures were adopted by the Trustees for its liquidation by subscriptions obtained in that State; a successful *beginning* was made, but the Trustees at their meeting in 1846 resolved "that property must pay the debts." Accordingly, with the exception of the College buildings, and 33 acres of land on which they are erected, together with Library, Apparatus, &c. &c., in which had been invested more than \$50,000, all the College property was set apart and devoted to the payment of debts then existing, and formed into a stock of 300 shares, to be sold at \$100 each, and the proceeds applied directly to that object.

This plan for the liquidation of debts was submitted by the Treasurer of the College to this Board at its last annual meeting in Springfield, Mass., and fully approved. From the report of the Treasurer of the College to the Trustees in July last, we learn that 160 shares of the College stock had then been sold, amounting to \$16,000, and that \$13,511 90 had been applied during the year then closed to the payment of debts. It appears also that the experiment thus far shows that the property of the College set apart for this specific object is amply sufficient for its present debts. The Trustees therefore can now virtually present the Institution as a *College out of debt*.

The financial condition of the College was laid before the Presbytery of Illinois, at its meeting in Jacksonville, in April last, whereupon the following resolutions were adopted, viz.—

1. "That the support of Colleges in this and other Western States of the Union, is a truly Christian enterprise.

2. "That we regard, with deep interest and gratitude, the organization of a Society at the East, for promoting Collegiate and Theological Education at the West, and that we consider it the duty of ministers and churches, in our connection, to co-operate with that Society in procuring pecuniary aid for those Colleges which it is endeavoring to sustain.

3. "That for the sake of system and permanence, in pursuing this object, we recommend to all the ministers and churches in our connection, to give this subject a prominence in their stated *annual* calls upon the liberality of the community, which its importance in the scale of benevolent operations demands."

Resolutions similar to the above were unanimously adopted by the Congregational Association of Illinois, which subsequently met at Galesburgh, recommending the cause of Collegiate Education to all the ministers and churches in their connection. In pursuance of this recommendation, the Congregational church in Jacksonville voted—

1. "That this church will give to the cause of Collegiate Education the same prominence that it does to the cause of Missions,—Foreign and Domestic.

2. "That the Pastor be requested, once at least in each year, to preach upon the subject of Collegiate Education as a Christian enterprise; and to appoint a Committee to procure subscriptions to aid the Trustees of Illinois College in sustaining that Institution."

Resolutions like the above augur well for the ecclesiastical bodies, and the infant and rising churches of the West. They carry us back to the days of the Puritans, when every family, in each of the Colonies of Connecticut and Plymouth, "gave to the College at Cambridge twelve pence, or a peck of corn, or its value in unadulterated wampum-peag."* To found and sustain such Institutions, was regarded in those early days as a great *missionary* enterprise, and it is to be regretted that in the progress of ages such movements have so far, in *popular estimation*, lost their *missionary aspect*. "It was the power of religious faith and principles which animated and sustained the Puritans in their efforts to promote good learning." So now, "our Colleges ought to lie warm on the heart of the Church, and live in her prayers and sympathies." We can hardly expect prayer and sympathy, however, while no efforts or sacrifices are made for their benefit.

Let a generation grow up without *doing* any thing for such Institutions, and while they may rejoice to have powerful preachers—skilful physicians—learned teachers—profound jurists and eminent statesmen, they are likely to *think* as little about the College, to which they are indebted for them, as they do about the far-off manufactory which they never saw, but upon which they are dependent for the utensils they use, or the fabrics they wear! It is therefore a fact of great interest, that the infant churches and communities of the West, by the very necessities of their condition, are made to understand the bearings which the higher institutions of education have on the progress of society—and are urged by motives of great power to put a vigorous hand to the work of founding and sustaining them. Donations, however, of even "twelve pence or a peck of corn," cannot be expected from "each family" in the

* Bancroft.

heterogeneous communities of the West. If resolutions like those above quoted *should be carried into effect*, the individuals and families with which they would be influential, would compose but *a mere fraction* of the whole. Hence their weakness, and their need of foreign aid.

WABASH COLLEGE.

The Society found this Institution involved in a debt of more than \$17,000, the most of which had accrued from losses by fire. Stimulated by the organization of the Society, the Trustees appointed an agent to traverse the State of Indiana, in behalf of the College. It was at first decided to make an effort to raise \$60,000, within the bounds of the State, in the course of five years. This plan however was prudently abandoned, and an effort commenced to pay the debt of the College, as a primary step. The College had borrowed \$8,000 from the "Sinking Fund" of the State. This debt, with unpaid interest added, amounted in Jan. 1847, to \$10,620. The efforts of the agent in obtaining subscriptions were successful. Partial collections were early made, and depreciated "State Bonds" purchased, in the hope that they would be received at par by the State in liquidation of its claims upon the College. At the last session of the Legislature a law was passed by which the Commissioners of the Sinking Fund were authorized to settle with the College by receiving "State Bonds" at par with the interest on the same for \$10,400 of this indebtedness, but on the condition that the College should receive one scholar free of tuition from each county in the State for five years—the selection to be made by the County Commissioners upon the same principle as selections are made for the State University. The Trustees of the College have accordingly issued their circular "To the County Commissioners of the several counties in the State of Indiana," to select and send in students.

The liabilities of the College are now reduced to about \$5,000, for the payment of which the Trustees hope to make collections on old subscriptions. Still greater progress would have been made in the liquidation of debts had the Society been able, as was hoped, to meet the full deficiency in the current expenses of the Institution. The Trustees have been compelled to supply this lack from year to year by drawing upon the capital of the College.

It was stated in our last Report that a benevolent individual in that State had contributed \$5,000, in part to constitute the foundation of a Professorship in the College. An effort was

also commenced some months since to procure permanent funds in the form of scholarships—but of its success we are not informed. The Trustees feel encouraged to believe that if the patronage of the Society is continued for a reasonable length of time, they can—with the blessing of God on their own earnest efforts—succeed in placing Wabash College upon a permanent foundation. Here, as in Ohio and throughout the West, the *main reliance* for the support of such Institutions is on the *churches* that sympathize with them. But there are as yet only a little more than 100 churches in Indiana upon which Wabash College can rely, and the great majority of these are new and feeble. The A. H. M. Society sustained fifty-nine missionaries in that State during the last year—and yet the number of men who minister to these churches, composed of pastors, stated supplies, and those without charge, did not then probably exceed seventy-five. This makes the number of those which are wholly sustained by their own churches exceedingly small.

MARIETTA COLLEGE.

The Society found this Institution involved in a debt of \$18,000. Since that time, by the application of funds in possession of the College, it has been reduced to \$9,600. Some \$7,000 have also been contributed by friends of the Institution in and around Marietta for the erection of necessary buildings and other purposes. Important aid has been imparted by the Society to this struggling Institution; but it still became evident that if it lived and prospered a successful appeal must be made in its behalf to the friends of education at the West. In this condition of affairs the leading friends of the College in Marietta were consulted, and it was found that although the citizens of that place, at different periods, had taxed themselves to the amount of not less than THIRTY THOUSAND DOLLARS towards the establishment of the Institution—they were disposed to make a liberal effort once more, provided a plan could be devised by which the permanent and prosperous existence of the College could be secured. Since that time the Trustees have issued a circular to the friends of the College at the West, from which the following is an extract:

“After a careful estimate of the property of the Institution, and of its probable income and expenditures, the Trustees resolved to make an effort to raise the sum of fifty thousand dollars, and to condition the subscriptions upon success in raising at least \$25,000 before the first day of August, 1848. This latter sum has been fixed upon, not as the sum which the highest usefulness of the Institution would require, but as

the lowest possible sum which will settle the question of its permanent existence. In making this effort, it was proposed to raise at least \$10,000 in Marietta. The work has been commenced, and at the present date (August 6th) pledges for more than \$11,000 have been received from our citizens, the whole conditioned as above. It remains to be seen whether their zeal and liberality will be responded to in a kindred spirit by the friends of education abroad. The importance of this Institution may be judged of, not merely from its admirable location, the healthful moral atmosphere which surrounds it, and the deep interest felt by the citizens of the town in its welfare, but also from the fact, that although it has graduated but ten classes, the annual average of its alumni is greater, with a single exception, than that of any College in the State to whose statistics the undersigned have access. In addition to those educated in the regular course, it has given a scientific and business education, more or less complete, to numerous young men, and has furnished to the State a body of teachers, probably not less than four hundred in number. The reputation of the Institution it is believed has been constantly rising, until Providence has opened before it, if it can be sustained, a field of *incalculable usefulness*."

A letter of a recent date from the President, says—"Our subscription is going forward with encouraging tokens of success, yet we have been made most deeply to feel that, *Except the Lord build the house, they labor in vain that build it.*"

That the noble effort which the scattered friends of this College are making for its benefit, may be placed in its proper light, we will quote the language of one who has been familiar with the details of its past history, and is intimately acquainted with the field upon which it has to depend for support.

"The position of Marietta College is in some respects peculiar. Although Marietta, where it is located, was the first town settled in the West, and the country around it has been settled from twenty-five, to fifty years, the Institution is still at the centre of an extensive and exceedingly destitute Home Missionary field. If with a radius of fifty miles you were to describe a circle around Marietta, you would not probably include more than fifteen churches—connected with the denominations that sympathize with the College—that could give an adequate support to a pastor without Home Missionary aid. And yet in all efforts to secure funds for the Institution, you must look to the churches (and their pastors) within that circle as your main dependence.

"Now, when in respect to Colleges reared in the midst of an old and wealthy community, and in the bosom of churches that have sustained the Gospel without aid from abroad for centuries, we see how tardily the work of endowment goes on; with what reason can we expect that, in disorganized, uneducated, and but partially Christianized communities, this work can be accomplished seasonably, and without foreign aid? I have known the history of most of our literary institutions at the East, and the amount of effort put forth in their behalf by the districts of country contiguous to them respectively, but I have never known, in any one of these cases, acts of liberality that would bear a fair comparison with some which I have witnessed toward similar objects in the West. In cases not very infrequent, the amount given has borne a very

large proportion, to the whole amount of property possessed by the donor. In some instances, it has been not one tenth of his *income*, but more than one tenth of the *whole estate* of the benefactor."

LANE THEOLOGICAL SEMINARY.

The debt of this Institution at the organization of the Society was about \$12,000. This has since been somewhat reduced, but no general effort has been made for its liquidation, in consequence of the well-known suit some time since instituted against the Seminary, and still pending in the Supreme Court of Ohio. The Institution owns 60 acres of land in fee simple, and holds 40 acres on perpetual lease. In consequence of the rapid growth of the city of Cincinnati, in the direction of the Seminary, the reliance of the Trustees for its permanent endowment is very much upon these lands. But its income from this source cannot at present be increased, because the *right* of the Trustees to sell or lease these lands is one of the points involved in the pending law-suit. The case, however, is now referred to the Court in bank, and will unquestionably be decided during the ensuing winter.

The above named Institutions have been under the patronage of the Society from its first organization. And from the preceding view of their past and present pecuniary condition, we think it manifest that the influence of the Society has been the very reverse of what some have feared, viz., *that it would produce at the West an undue reliance on the East for aid.*

This reliance, however, is still *real and just*. We have stated what the scattered friends of learning and religion are *striving to do*, but it is not yet ACCOMPLISHED; and if the Institutions were now to be *abandoned*, they would speedily reach a crisis in their history WELL NIGH AS PERILOUS as that which most of them have just passed.

KNOX COLLEGE.

This Institution was received under the patronage of the Society a year since. A general description of it was published in the appendix to our last Annual Report. It was chartered as a "Manual Labor" College. Ten thousand acres of vacant land were purchased, in the centre of which it was located. Its founders had no intention of applying for any foreign aid. Their reliance for the endowment of the Institution was on the sale of lands. The committee appointed by this Board to visit the College reported, that they found its condition such that a large appropriation would neither be

required nor expected; and reason was given them to hope that no aid at all would be needed except for a short period.

The first appropriation was made on certain conditions, which were published in our Third Report. From information received it appears that the movements on the part of the Trustees to meet the wishes of this Board have not yet been completed. The productive fund of \$23,000, at the control of the Trustees when the College was received under the patronage of the Society, has been somewhat increased during the year. An academy building has also been erected 50 feet by 36 and two stories high. Arrangements are in progress for the erection of a main College edifice. The Institution is represented as in a highly prosperous condition.

WITTENBERG COLLEGE.

"The object of this Institution shall be the promotion of religion, literature, and science in general; but especially the education of men of approved piety and talents for the ministry of the Evangelical Lutheran Church."—(*Const. Art. I.*)

An application for aid in its behalf was presented to the Board at its annual meeting in 1846. At the next meeting, in May last, it was resolved,

"That the Rev. S. W. Fisher, one of the Directors of the Society, now residing at Cincinnati, with Professors Stowe and Allen, of Lane Seminary, be requested to visit Wittenberg College, and institute an investigation in respect to its location, principles, aims, prospective usefulness and means of support—and also in respect to its relations to the interests of the Lutheran Church, and the German mind generally at the West, whether Protestant or Catholic—together with the importance of extending aid to this Institution viewed in its bearings upon the Lutheran churches, and the great cause in which the Society is engaged—and that the Committee be requested to report at the next meeting of the Board."

The Report of this Committee has been received [*Vide Appendix*] and adopted by the Board, and an appropriation of \$600 made to the Institution for the ensuing year.

REVIVALS.

The President of Western Reserve College writes: "During the last term a very pleasant state of religious interest existed in the College congregation. The members of the church were, as a body, greatly revived and refreshed. Several of the students, it is believed, were made the subjects of saving grace; and two persons belonging to the College con-

gregations also indulged hope of having passed from death unto life." Ten hopeful conversions have occurred among the students of Wabash College during the year; and in the several departments of Knox College it is hoped that not less than thirty individuals have passed from death unto life.

THE TREASURY.

From the Treasurer's account it appears that the receipts of the year have been \$14,113 62. The balance in the Treasury Oct. 29th, 1846, was \$348 04; making the resources of the year \$14,461 66. This is somewhat less than the receipts of the previous year—as a less number of churches have been reached; and yet, through a diminished expense in agencies, more has been realized by the Institutions under the patronage of the Society. We feel that there is occasion for devout gratitude to God in view of what has been accomplished—although it has fallen very far short of what the exigencies of the case seemed imperiously to demand.

The state of the Treasury, however, viewed by itself, or in connection with the movements which are encouraged at the West, fails to give a complete view of the present position and future prospects of the Society. We have already stated that its *professed object* was the cultivation of the "*tree of centuries*." As the comparative slowness of growth in such a case results from the nature of the tree, we might anticipate a corresponding slowness in the accumulation of means to quicken that growth. But this Society has had *special* difficulties to encounter. The very reverses in which it had its origin had destroyed confidence in the West, and produced a general distrust of its movements. Some educational bubbles, blown up at the expense of the East, had burst, and increased this distrust. Many entertained the belief that enough had already been done for Western Colleges, and there was every where manifested an exceeding restiveness in the public mind, caused by repeated and conflicting appeals for aid.

CHANGE OF FEELING.

From this state of perfect distrust, however, there is now some danger that there will be a *vibration to the opposite extreme*. The rivers and mines, and exuberance of soil, and steamboats, and fields of corn and wheat, have so risen in the estimation of many, that a *connection with the West*—instead of bringing *impoverishment* over the East—will raise it to the height of affluence, and still leave sufficient behind to sustain

all the churches, and schools, and colleges, which that rising empire can ever need !

One simple question, however, WHO OWNS THE WEST ? is enough to bring the intelligent and candid mind to the only proper point of vision. Conclusions utterly at variance with the truth, in reference to the available ability of the West to *found* and sustain the higher educational Institutions, will be reached by every one who does not keep distinctly before his mind the heterogeneous character of Western population ; its recent immigration, and the consequent unorganized state of society—*absorbing*, in a thousand ways, what little is left to the emigrant from the expenses of removal and provision for his immediate and indispensable wants ; also, the immense and ignorant masses that are unable to appreciate the higher educational Institutions, together with the multitudes who hate and dread those of an evangelical character. The large admixture, too, of foreign population, not yet Americanized, and to a vast extent made up of adherents to Rome, who, with the experience of ages, aided by European funds, and a zeal that knows no abatement, and a *unity* that has ten-fold power in the *fragmentary* West, would un-Americanize all Americans. And still more, perhaps, denominational influences, that, to a most lamentable extent, waste the energies, and divide the resources, of those who are professedly laboring for the same great end.

GROUND OF ENCOURAGEMENT.

In our last Report, the free access which had been gained to Eastern pulpits, was mentioned as one of the signs of encouragement. There are others to which we may now allude, viz., 1. The conviction seems to be rapidly extending in the churches that Colleges founded upon Christian principles, and conducted under evangelical influences, are a legitimate and essential part of the great system of means which is to evangelize the West. 2. That our permanent and main reliance, for providing the West with an educated and evangelical ministry, must be upon Institutions of learning planted on that field. 3. That in the special adaptation to that field of labor of young men trained on the spot, as well as in the indispensableness of such Institutions to the proper organization of society at the West, we find reasons for their establishment, which rise above all pecuniary considerations, such as the *comparative expense* of educating at the East and at the West. Hence, the idea which once had such prevalence and power has become well nigh exploded, viz., that the students who would be likely to need

a collegiate and theological education had better, *for the sake of economy*, be educated on this side of the Alleghanies; and the establishment of Institutions at the West be delayed for long years to come. Hence, also, the public mind has settled down upon the conviction, that the Society has undertaken a work which, *in some way, ought to be done*. And there is a growing conviction, it is believed, that, all things considered, the method which has been adopted for doing it is the best that could be devised.

PHASES OF BENEVOLENCE.

In this changing and advancing age, the great work of benevolence is constantly presenting new *phases*. If the Church, therefore, would prosecute her grand effort for the conversion of the world with the highest degree of efficiency, she must obviously adapt her machinery to these *phases*. The wisdom of the great and good men who projected our prominent benevolent organizations consisted in securing such adaptation; and *our* highest wisdom consists in doing the same thing for the present age. Hence, if *need be*, we should unhesitatingly modify *old* machinery or construct new, just as we would remodel the old church or the mercantile establishment, or construct the new, in order to meet the advancing spirit, and the increasing business of the times. Indeed *old* machinery must do *new work*, or new machinery must be created; otherwise the Church, in her benevolent movements, will inevitably and mournfully fall behind the age, and thus fail to meet the demands of the world!

The manifest leadings of Divine Providence were believed to be followed, in the organization of this Society. An exigency arose in respect to educational interests at the West, which nothing else, to human view, could meet. The question is sometimes asked: "How long is it likely to exist?" It may be answered, "*so long as the providence of God shall seem to demand it.*" The Directors would not wish for it a *longer*, nor the churches which sustain it, a *shorter duration*.

The Board would here take occasion to express their regret, that the Society is about to lose the valuable services of the Rev. J. H. Linsley, D.D., late President of Marietta College; who has accepted a call to settle in the ministry. The present favorable position which the Society occupies before the public, is very much owing to his able advocacy of its interests, and his judicious and efficient labors in its behalf, continued for more than two years.

PUBLICATIONS OF THE SOCIETY.

Every year adds to the facilities possessed by the Board, for moving the public mind, and bringing the Society to its true position, among the benevolent movements of the day. In our last Report, allusion was made to a document in preparation, on the connection between Colleges and the interests of the Church. The first idea of such a document was suggested by a repetition on the part of the Rev. John Todd, D.D., in an address in behalf of the Society, of the remark of the venerable Dr. Dwight, that *the man who would show to common minds the connection between Colleges and the interests of the church, would be a benefactor of his species*. Dr. Todd was solicited to make this attempt. The result has been the production of six "Plain Letters, addressed to a Parishioner," in which those difficulties and objections almost universally felt by common minds, that have not studied the subject, are frankly met, and most satisfactorily disposed of, by familiar and varied statements, and clear and forcible reasoning. The effect of the "Letters" on the minds of those for whom they were designed, has been so happy, that a stereotype edition has recently been issued.

As the purchase of books for libraries is embraced in the objects of the Society, Prof. N. Porter, Jr., of Yale College, by solicitation, has prepared a "Plea for College Libraries, with especial reference to the wants of Western Institutions, in a Letter to a Friend." As it will soon be issued from the press, no analysis will be here attempted. Suffice it to say, that by a variety of statement and illustration, the indispensableness of libraries to such Institutions is clearly set forth, and the argument urged with great force for furnishing the intellectual armories of the West with those powerful weapons, that they may ever be accessible to the champions of the truth in that Valley of Decision.

A benevolent individual has also offered a premium of \$100 for the best "Essay on the Educational System of the Puritans, as compared with that of the Jesuits." This offer it is hoped will call into action many powerful pens. Extensive infidelity has prevailed in reference to the *possibility* of interesting the great mass of the members of our churches in colleges. The past history of the Society, however, favors the opposite conclusion. The people must have light on this, as on all other subjects, before they will move in its behalf. One of the greatest benefits of the Society results from the fact that, through an *organization*, great principles and truths can be

held before the public mind till they make an impression. The Society is thus *creating* a public sentiment that becomes capital of great value to the colleges of the West—to say nothing of those at the East.

4. Under the head of encouragements we should not omit to mention the remarkable liberality to colleges in the Eastern and Middle States, which has manifested itself within a few years past. Every one has heard of the splendid benefactions made to the College of New Jersey, Yale, Williams, Amherst, Cambridge, Dartmouth, Bowdoin, and the University of Vermont. These benefactions are not effects without a cause. The *fruit* of these trees of centuries begins to “shake like Lebanon”—and the names of the far-sighted and venerable men who planted them are more and more honored, and imitators of their noble deeds are multiplying through the land. The accumulated results which these Institutions have produced, can be made *visible* to the masses that have almost unconsciously shared in them; and not only so, but the hidden chain that connects these results with their causes can be revealed to the common gaze. Since our last anniversary the first centennial celebration of the College of New Jersey has occurred. On that occasion the gathered fruits of a *century* were brought to view. As *specimens* of the vocation and standing of the 2700 graduates which the Institution had sent forth, it appeared that there had been 1 President and 2 Vice-Presidents of the U. S., 4 Judges of the Supreme Courts of the U. S., 15 Judges of the Supreme Courts of the States, 6 Members of the Cabinet, 120 members of Congress, 20 Governors of States, 54 Presidents and Professors in Colleges, and 438 Ministers of the Gospel. And one out of three of these 2700 graduates had become a man of mind, of influence, and of reputation, whose power within his circle had been deeply felt.

The numerous annual *literary festivals*, too, that occur in our land have a powerful influence in turning public attention to these high sources of intellectual and moral power. Year by year, at a hundred points, they bring together the great “brotherhood of scholars.” There the Alumni gather from all their fields of labor and influence, to exchange friendly greetings, revive reminiscences of college life, and get new impulses in their high and varied callings.

Under the inspiration of such occasions it is not strange that the dutiful sons of each Institution should combine to secure the means of perpetuating the existence and increasing the fame and influence of their Alma Mater. Hence, on their associated Alumni the older Colleges of our country place their chief reliance for support, and for that accumulation of facili-

ties for the work of education which shall keep them constantly adapted to the advanced state of science, and the increasing wants of the age.

The Institutions under the patronage of this Society are yet too young to enjoy extensively the combined influence of Alumni. These are few in number, and their wealth, as well as that influence which controls wealth, is yet to be acquired. They are however making successful beginnings. For example, the Alumni of Illinois College (of whom less than eighty are in the land of the living), at their last meeting, resolved on an effort to raise \$10,000 in the course of five years to found an Alumni Professorship in that Institution.

5. Another ground of encouragement to which we would allude is the *increased demand for mind*, in all departments of human effort. Much of our last Report was devoted to the *demands of the church* for cultivated intellect. It is to be expected that this demand will be constantly on the increase, as nations rush onward in the career of improvement. Each succeeding age distances the preceding. New sciences are bursting into life, and new applications of the principles of science to the practical purposes of life, are every where revolutionizing society. The mind will at once recur for illustrations to the steamer, plunging along its ocean pathway, propelled by a mysterious agent under the control of mind—to the railroad-train, rushing, like the rolling thunder, over mountain and valley—to the press, multiplying indefinitely, and almost with the quickness of thought, the products of mind—and to the telegraph, transmitting intelligence from country to country as the electric chain flashes from cloud to cloud! We may almost say—"the former things are passed away," and that in one sense, at least, we have a "new earth," if not a "new heaven." One important feature marks all these movements, viz., that they give a constantly increased ascendancy to *mind* and *skill* over mere muscular force. Hence there is every where a demand for *mind*—mind in the inventor, the manufacturer, and the operator. This demand is indeed becoming world-wide.

But the higher institutions of learning, such as are aided by this Society, are great *nurseries of mind*, and with an increasing urgency they are called on to supply the intellectual wants of the world. By reason of the application of the principles of science to the common purposes of life, they are constantly multiplying their *points of contact with society*, and thus becoming more and more identified with the great and complicated movements of the age. New departments, devoted to practical science, have been recently created at Harvard and

Yale; and a Professorship having the same end in view has been established in Western Reserve College. *The inference from all this is, that the community will more and more see the importance of these Institutions in their varied relations to the best interests of society, and consequently be more and more ready to aid in founding and sustaining them.* And never was there a more glorious opportunity offered, than is furnished by this Society to the merchant princes and great-hearted men of the East, to identify their names and influence with the very structure of Western society—an influence that shall be as deathless as that society itself. How many individuals are able to *adopt* some one of the Institutions under our patronage, and furnish it with facilities for accomplishing an amount of good, in view of which they might greatly and eternally rejoice!

RAILROADS AND COLLEGES.

The inquiry, however, will doubtless arise in many minds—Why not delay their establishment *at the West* till that country can provide for its own intellectual wants; or, at least, till after it has been supplied with common schools and academies? But who would delay the construction of railroads at the West, till the unaided resources of the country can produce them; or till after the universal construction of common roads and bridges? Long before any such period arrives, the *capital of the older States* lays the iron-track in the far-off wilderness. But the laying of that track imparts instant motion to stagnant society—gives vigor to all the sinews of industry—developes the hidden stores of wealth, and gives to an awakened and renovated people the means of filling their land with a thousand *minor* improvements. Now the higher Institutions of education are to intellectual and moral development at the West, what the railroad is to agriculture and commerce; and they are needed long before the *unaided* resources of the country can produce them. They are the great generators of educational power, and produce the elevating and propelling forces of society. A recent writer calls them “the wholesale warehouses from which intelligence and thought are distributed all over the land.”

POPULAR INSTRUCTION, AND THE HIGHER INSTITUTIONS.

The relations of popular instruction to the higher Institutions of learning are believed to be entirely misapprehended by multitudes. It is supposed that, in the *order of existence*, the lower schools must precede the higher, and that the latter

are to be regarded merely as the offspring of the former. We cannot here do better than to quote from a recent energetic writer : * " What the mind has not received it cannot be expected to impart. The reservoir must not be made to depend on fountains that are lower than itself. The springs which are to supply the thirst of the people after knowledge are to be sought in higher altitudes than those which the mass of the people occupy. * * * Common schools, without Colleges to sustain them, must inevitably *run themselves out*, yea, and run the age out with them, if the age continues to depend on them. * * * Common schools, together with those of an intermediate rank, can be regarded in no other light than as offshoots from Colleges. Such schools never did, and probably they never can, independently and spontaneously vegetate in any form of human society. *They must be preceded by Institutions of a higher order.* This is a well ascertained law in regard to the rise and progress of all systems of education. The inception is with a few individual minds ; and the first public development is in founding a College. The first dollar appropriated by law in New England for the purposes of education was to endow a College, and the next step was to create by law her noble system of common schools—a system which for two hundred years, like the springs of our mountains, has been diffusing health and freshness over the whole aspect of society."

The above quotations, in our view, present the true philosophy of systems of education. And this consideration imparts great force to the appeals of this Society. All over the West these systems now exist in their *forming state*, and they need just such men as Colleges throw into the new States to give them the proper shape. They need the infusion of that vital power which can alone emanate from the higher institutions of learning. The statute-books of many of the Western States are filled with the lifeless framework of institutions and educational systems. Here; then, is a point where the FORMING West can be reached with a blessed and wide-spreading power. NOW IS THE TIME TO APPLY THAT POWER. But who shall apply it? " All that I have wondered at," said an earnest and intelligent advocate of this Society, " is, that the Puritan churches have not seen that their GREAT VOCATION is to use this power. God calls them to it—their whole history enforces it. What we want then is a deeper conviction on this subject—a conviction that shall call out freely, joyfully, exult-

* Rev. Worthington Smith, D. D.

ingly, all their strength. So deep is mine, that if I had the control of millions, I would use it to establish these great moral light-houses, on a plan to ILLUMINATE AND SAVE THE WEST."

In behalf of the Board of Directors,

THERON BALDWIN,

Corresponding Secretary.

Receipts of the Society.

Attleboro, Mass.....	\$29 00	Clinton, N. Y.....	22 00
Auburn, N. H.....	7 02	Cherry Valley, N. Y.....	38 19
Auburn, N. Y., 1st Presb. Ch., \$39 43		Champlain, N. Y.....	15 17
" 2d " 5 71		Cazenovia, N. Y.....	12 00
	45 14	Candia, N. H.....	55 09
Amesbury, N. H.....	40 00	Derry, N. H., Cen. Ch.....	9 00
Amherst, " Cong. Ch. and Soc'y	42 00	Presb. Ch.....	44 75
Avon, Ct.....	4 00		53 75
Agawam, Mass.....	12 00	Dunbarton, N. H.....	20 00
Abington, " 1st Ch.....	57 00	Danvers, Mass.....	112 75
Andover, " Theo. Chapel..	21 00	Danbury, Ct., 1st Ch.....	54 57
" West Parish... 33 00		Deep River, Ct.....	21 42
" South Parish.. 89 59		East Douglass, Mass.....	11 00
	143 50	Essex, Mass., Female Sewing Soc'y, }	
Albion, N. Y.....	15 52	Miss Sarah J. Burnham, Sec. }	20 00
Albany, " 4th Presb. Ch.....	44 79	Easthampton, Mass., collection	11 50
Ashby, Mass.....	93 48	" Sam'l Williston	100 00
Brooklyn, N. Y., 1st Presb. Ch. 105 41			111 50
" South " 104 50		Enfield, Mass.....	101 94
" 3d " 70 47		East Bridgewater, Mass.....	10 00
" Legacy of the		Essex, Ct.....	30 52
late Mrs. Sophia N. Lewis... 115 00		East Bloomfield, N. Y.....	51 34
	395 38	Elizabethtown, N. J., R. T. Haines...	25 00
Becket, Mass.....	6 25	Frammingham, Mass.....	21 69
Beverly, ".....	19 65	Framington, Ct.....	42 00
Bloomfield, N. J.....	54 80	Fairfield, Ct., 1st Con. Ch.....	11 20
Burlington, Vt.....	39 00	Fitchburgh, Mass.....	141 82
Berlin, Ct.....	29 00	Fall River, Mass., 1st Ch.....	21 50
Bethlehem, Ct.....	11 00	" Central Ch..	51 25
Boston, Mass.:			72 75
Mt. Vernon Ch.....	308 00	Franklin, N. H.....	54 00
Old South Ch.....	241 00	Francetown, N. H.....	65 50
Salem-st. Ch.....	225 00	Fitzwilliam, N. H.....	66 25
Central Ch.....	210 00	Fort Covington, N. Y.....	5 00
Bowdoin-st. Ch.....	203 00	Fulton, N. Y.....	58 24
Essex-st. Ch.....	148 00	Fairhaven, Mass., Rev. Wm. Gould..	5 00
Park-st. Ch.....	137 00	Great Falls, N. H.....	16 50
Pine-st. Ch.....	97 25	Gloucester, Mass.....	4 00
St. Paul's Ch.—Wm. Apple-		Granby, Mass.....	20 21
ton \$50, J. H. Wolcott		Great Barrington, Mass.....	20 09
\$25.....	75 00	Geneva, N. Y., Rev. Dr. Hale.....	1 00
South Boston.....	45 00	Greenwich, Ct.....	270 09
Miscellaneous:		Holland Patent, N. Y.....	508 56
A. Wilkinson \$10, J. Field		Hanover, N. H.....	18 50
\$25.....	35 00	Hampton, N. H.....	43 25
Samuel Sanford \$15, Ed.		Homer, N. Y.....	90 04
Coverly \$5.....	20 00	Hatfield, Mass.....	35 00
S. J. W. Homer \$2, Sarah		Hadley, Mass., 1st Parish.....	33 00
Hall \$1.....	3 00	" Russell Society	14 16
W. K. Alden \$1, W. P.			47 16
Barnard \$3.....	4 00	Housatonic, Mass.....	40 00
E. Munroe \$5, A. Wal-		Holden, Mass., Cong. Ch.....	53 95
lace \$2.....	7 00	Hardwick, Mass.....	27 00
G. G. Hubbard \$10, B. A.		Hartford, Ct., 3d Ch.....	143 26
Tufts \$2.....	12 00	" 1st Ch.....	444 00
	1770 25		587 26
Chester, N. H.....	72 50	Hollis, N. H.....	2 00
Concord, ".....	69 50	Ipswich, Mass., 1st Cong. Ch..	49 56
Collinsville, Ct.....	20 00	" (South).....	53 00
Caldwell, N. J., Wm. Gould..	1 00		102 56
Catskill, N. Y., Rev. Mr. Judd's Ch..	44 36	Ithaca, N. Y.....	10 00
Canadaigua, N. Y.....	32 50	Jaffrey, N. H.....	75 00

Trumbull, Cr.....	10 00	Westfield, N. Y.....	15 00
Trenton, N. Y.....	5 00	West Bloomfield, N. J.....	11 00
Trumansburgh, N. Y.....	52 00	Westford, Vt.....	5 00
Troy, N. Y., collection at public meet- ing in 1st Presb. Church.....	82 63	Whitehall, N. Y.....	20 31
Templeton, Mass.....	20 00	Williamstown, Mass., 1st Cong. Ch....	30 00
Thetford, Vt.....	15 62	Watertown, N. Y., 1st Church	97 52
Uxbridge, Mass.....	17 00	2d ".....	20 75
Victor, N. Y.....	8 00		118 27
Vernon Centre, Ct., 1st Church.....	95 00	Wells, Me.....	56 00
Vernon, Ct., Rev. Mr. Smith.....	5 00	Wrentham, Mass.....	31 25
Westboro, Mass.....	130 94	Ware, Mass.....	78 50
Wallingford, Ct.....	23 80	White River, Vt.....	17 60
Westport, Ct.....	40 00	Westminster, Mass.....	21 33
Woburn, Mass., Gold Ring....	00 75	Wethersfield, Ct., 1st Church.....	43 92
Rev. Mr. Bennet's Church..	41 29	West Hartford, Ct.....	61 74
Village Church.....	14 44		
	56 48		
Westfield, Mass.....	24 50		
West Springfield, Mass.:			
Rev. Mr. Wood's Church....	46 68		
Ireland Parish.....	5 25		
	51 93		
Waterbury, Ct.....	102 27		
Williamsburgh, Mass.....	35 09		
Wolcottville, Ct.....	20 00		
Westminster, East, Vt.....	10 00		
West Boscawen, N. H.....	22 62		
Windham, N. H.....	24 00		
Worcester, Mass.....	230 00		
Western, N. Y.....	41 00		

OTHER SUBSCRIPTIONS.

Bloomfield, N. J., J. C. Baldwin in Books.....	3 00
Rochester, N. Y., an Individual of Brick Church in Books.....	25 00
New Haven, Ct., A. H. Maltby in Books.....	5 00
Lebanon, N. H. Mr. Hebbard, lot of Books, value not given.	
Waterbury, Ct., E. E. Prichard, in But- tons.....	21 73
Edward Scoville, 25 Brass Clocks...	50 00

DISBURSEMENTS DURING THE YEAR.

Dividends to the several Institutions aided by the Society, together with expenses of Agen- cies, salary of Secretary, compensation to Treasurer, printing, office-rent, and inci- dental expenses.....	14,324 39
Balance in Treasury, Oct. 28, 1847.....	137 27
	14,461 66

APPENDIX.

ADDRESSES AT THE FOURTH ANNIVERSARY.

ADDRESS OF REV. ABSALOM PETERS, D. D.

IN every enterprise of intelligence, said Dr. Peters, there is thought before action. And in the thought and purpose of the actor, the *end* is before the *means*. He first sees something to be done, and then adapts his machinery and agencies to its accomplishment. This is intelligence, as opposed to mere instinct. This is wisdom. It is the philosophy of benevolent action, and of all practical religion; and he is the wisest and best of intelligent beings, who best employs the means at his disposal to *do the will of God*.

Permit me then to invite your attention, for a few moments, to the structure of our Society. It is itself but a *means* to an *end*; and I think there are manifest points and marks of wisdom in its adaptation to *do the thing* for which it was designed by its founders, and to do it well,—to do it *now*, and to perpetuate the doing of it, until it shall be done.

None of us, I take it, Mr. President, doubts that we have something to do. We have selected our object, and, by the organization of this Society, have put ourselves in an attitude to seek its attainment. It seemed to us, at first, to be worthy of our best endeavors; and the more we reflect upon it, the more does it loom up into magnitude, glory, and importance. We perceive it to be worthy of any amount of wisdom that may be made to contribute to its attainment. It is a great end for which to labor; an enterprise of high and momentous bearings.

And it is a work which belongs to us, of the present day, to commence and to prosecute. The Divine Providence has thrown it upon our hands *now*, and in faithfulness to the throne of God and the best interests of man, it cannot, *must* not, be delayed nor intermitted. The teeming millions of our great land must be provided with the higher Institutions of learning.

Among these, Colleges and Theological Seminaries are admitted to be indispensable. And it so happens that these are precisely the institutions, which, most of all, need the fostering care of religious benevolence.

The profits and honors to be derived from the secular professions are, perhaps, a sufficient encouragement (after the College has sent out her sons) to provide suitable schools and other advantages for the prosecution of their professional studies. But the College itself, and the School of Theology, need other encouragements. They are essentially *religious* institutions, and are not wont to flourish in any country, when separated from the *religious idea* to which, in most cases, they owe their origin,

and from which is derived their highest inducement, and their greatest usefulness among men. This is especially the case in our own country. Our first Colleges, in the early days of New England, were founded,—as our fathers expressed it,—“*that the Church might never want a learned and pious ministry.*” And this idea has been kept up. Most of our Colleges have originated in it. *Religious principle* has called them into being and sustained them. And to meet the demands of *religion*, they have been so endowed as to render them, to a great extent, charitable institutions. This is necessary to make them available to the poor as well as rich; and though it is grateful to acknowledge that state patronage has, in some instances, been liberally bestowed, yet it must not be forgotten, that in all cases, where this patronage has been so given as to remove the College from its *religious* aims and impulses, it has induced feebleness and inefficiency, in respect to education itself, by diverting it from those self-inspiring ends and uses, which alone can give life and energy to the College system. History and all the lessons of our experience, have accordingly taught us, that, if we would secure the highest ends of education, both in its attainments and its uses, we must see to it that our Colleges are kept under the control of enlightened and liberal religious principle. But to accomplish this they must be founded, and sustained, and directed, by liberally and religiously educated men.

If, then, Colleges and Theological Schools are needed in our new States, which shall possess the elements of efficiency and power to secure the right education of the people, there must somewhere be found, among *religious* and enlightened men, individual and voluntarily associated patronage sufficient to plant and sustain them.

Where shall this patronage be found? There are individuals in all the States and Territories of the West, who see the need of it, and who, if they were able, would gladly plant the institutions required. There are also enlightened and benevolent minds in the older States, who see and feel the same necessities. But who shall originate the plan? Who shall plant the College? If the Western man undertakes it, he is met by a score of competitors, some swayed by local preferences, some stimulated by the hope of gain, some urged by party or sectarian zeal, and each claiming, for his own plan and position, the favor and patronage of all the good and the generous throughout the land. Hence have risen up, in the single State of Ohio, fifteen or more of what they call Colleges,—all enfeebled, and some of them rendered utterly useless by their injudicious multiplication. And there are tendencies to similar results in all the Western States.

The Western man, therefore, however well devised may be his plan, or judicious his location, with all the strength of appeal which he can bring to bear upon the benevolence of the East, so long as he acts alone, or only through such agencies as he brings from the West, is every where met, both in the West and in the East, by counteracting influences, which render it utterly impossible for him to make a Western College what it ought to be.

Nor can benevolent men in the East go and do this work in the new States; and for similar reasons. And such is the nature of the work, that we cannot bring it *home* to do it. “If you wish your potatoes hoed,” said the Irishman, “bring them on.” Equally absurd would it be for us to expect to educate the sons of the West in our own Institutions. They are not here, and, with all the facilities of travelling that

can be imagined, they will not come to us, in sufficient numbers to answer the necessities in question.

If, then, we *alone* can do the work neither there nor here, and if the West, without us, cannot do it, then the grand *desideratum*, the condition, *sine qua non*, is co-operation between the East and the West, on a scale sufficiently extensive, with the blessing of God, to ensure success. And this is the very thing designed to be effected by this Society. It is to unite the appropriate and the best energies of the older and the new States in harmonious co-operation, to concentrate them upon the most important points of the West, and thus to plant and cherish Colleges and Theological Schools when and where they may be most needed, and to aid them in succession, until they shall have in themselves the elements of strength, of expansion, of improvement, and of continuance.

For such a purpose as this our Society was called into being, as by the voice of God. It was felt to be needed. A hundred beginnings had been already made, moved in some instances by religious principle, and a high sense of duty; in others, by the hope of worldly emolument, and the multifarious impulses of a discordant and enterprising people. But they were without concert. Their conflicting applications came to us from every portion of the West. Benevolent men were interested in their appeals. They wished to aid the general cause. But what they gave was, in many cases, scattered and lost in ill-directed and impracticable efforts, and good men were becoming weary of the work, in the exhaustless multiplicity of its demands.

In such a state of things, it became necessary to arrest the progress of causes, which were threatening not only to weaken, but even to destroy the benevolent sympathy of the East in the great cause of Western education. Western men desired it, and we saw the necessity of an organization to harmonize the diverging and scattered action which was wasting itself in this impracticable way.

Our object was to protect the churches of the East against the ill-judged and discordant appeals of the West (with which we were thronged), and, at the same time, by a Society representing the Eastern churches, to welcome all worthy applications from the West, and combine them into one, and thus commend them to our churches, on the effective and economical plan of a single and concentrated agency, which should have its place among the other agencies of our great Benevolent Societies.

In this way it was designed to cut off at once, as far as possible, all useless drafts upon Eastern benevolence, and to provide a channel through which the purer streams of sympathy and fellowship might flow on undisturbed, with the copiousness and strength of a mighty river.

Our first endeavor, it is true, was to provide for a present demand. And, to some, it may have appeared that this was enough. They looked upon the present as a *crisis*, of peculiar claims, which might never occur again. The impression was cherished, I doubt not, that if we could pass this crisis in safety, and sustain a few institutions that now needed aid, then the West would be able to provide for itself.

Such an impression was perhaps natural and reasonable. It *was* a crisis, urgent and perilous. But experience, Mr. President, and a more far-reaching survey of the field, I think, must have taught us all, that, in the rush of events through which our country is hurrying on to its

destiny, when one crisis of this kind is past, another comes. We are to look for its coming again and again. There is ever a West *beyond* the West, and our struggle, in the enterprise to which we have put our hands, is to be intense, and watchful, and long-continued. The enemies that we drive from their entrenchment in one position, retreat only that they may rally and encounter us again. We are not going to "*conquer a peace*," by a single victory. No, Sir. The possession even of the "Halls of the Montezumas," may be but the occasion of fiercer and more desperate conflicts.

Though I have made this allusion, Mr. President, I have no sympathy with the cruelties of the battle-field, and garments rolled in blood. Our warfare is not with flesh and blood, but against the principalities and powers that have arrayed themselves to oppose the empire of light and truth. They will dispute the progress of the church of the living God, inch by inch. And, brethren, look at the field! What is it now? Oregon and Texas have been added to it in a single year. And what will it be? Who shall pretend to conjecture what extent of domain may yet be wrested, or in some way procured, from our neighbors on the South, by the grasping ambition and avarice of our government? And whatever injustice, oppression, or cruelty may mark the means by which we are even now compelling its surrender, Christian principle still binds us to provide for our own. And in doing this, we may not, as the lawyers say, "go behind the fact," that it is our own.

The field then will be whatever the ambition of the people, (mad though it be,) and the inscrutable providence of God, shall make it. If it shall embrace the whole American Continent, by whatever means, it will be our duty to go forth and stud the land with the Institutions which we propose. And the people! They, too, are coming from every quarter of the globe. Scourged by famine or oppression from their own lands, or allured by the prospect of worldly gain, they are coming!—Irish, German, Swiss, French, Italians, Danes, Norwegians—"Parthians, and Medes, and Elamites," and what not? They are coming! and we are yet to speak to them, in their own tongues, and educate them to speak "in our tongue, wherein we were born, the wonderful works of God."

If, then, we need such an organization *now* to supply the present demand, much more will it be needed to meet the demands of the new States that are yet to be formed, and filled with people, from the Mississippi to the shores of the Pacific. We began with perhaps *twenty millions* of people; but our work will not be done until we, in connexion with other concurrent instrumentalities, shall have supplied *five hundred millions* with these "trees of centuries," as our Secretary has aptly denominated them, and made them sufficiently numerous to enlighten and bless the people, in all their coming generations.

Let us not fear, then, to strike our hands for a permanent enterprise. This is not a work to be done in a day, nor in one generation. It belongs to us and our children, and "to them who are far off, even to as many as the Lord our God shall call;" and, standing, with heavenly wisdom, "in the top of high places, by the way in the places of the paths" [of men], let us cry "at the gates, at the entry of the city, at the coming in at the doors," and wait for the coming generations of men, on these wide fields, "rejoicing," with God, "in the habitable part of his earth, and having our delights with the sons of men," that we may bless them with Institutions, whose instructions shall be righteousness, and who shall speak only of "excellent things."

I need only add, that this Society interferes with no other work of benevolence that is, or may be, conducted on the same field. Common School Societies may be multiplied, and unite and concentrate their energies to the largest extent. There is no interference. Our fields are marked and distinct. The Home Missionary Society will be astir, as it has been, on the same field, with still increasing resources, and, as we trust, with the more signal presence and power of the Divine Spirit, prosecuting its noble enterprise. Churches will be planted there, and Sabbath Schools conducted; and the Bible and Tract Societies will be there, with their subsidiary aids. But they will all leave the field of this Society unincumbered and unprovided for. And more than this. They will not cease to call upon us with one voice to "come over" and help them. The necessity of this Society has been made apparent by the operations to which I have now referred. The churches of our land have begun a great work, and these are the agencies by which they are carrying it on. But the higher their endeavors, and the more extended their operations, the more do they see the need of more effective and systematic provisions to educate the leading minds of the people. They all, with one consent, fall back upon us for supplies. Who will raise up the missionaries? Who will write the books? Who will announce and defend the great conservative principles, on which all these enterprises depend for their success? Who will keep up the tone of the Academies, and even of the Common Schools, if the Colleges and Theological Seminaries are left without the means of properly cultivating the minds and hearts, so essential to the successful prosecution of every good work connected with the advancement of society, and the salvation of men?

We are accordingly welcomed to our work. This, Mr. President, has been our experience. The more the object of our Society, and its permanent importance, are understood, the more cordially are they embraced; and she has already taken her place among the great sisters of charity, which have been born of Zion, in our day, to a life that is immortal, until their work shall be done. Then will their elements be dissolved, only to be re-united in one fold eternal, with one Shepherd.

If you and I, Mr. President, were caught up in the visions of God, as Isaiah was, to an elevation from which we might look down upon the coming events of time, as one looks upon a landscape from the top of a mountain, we should regard these enterprises with a far higher interest than we now feel. We need to cherish a stronger and more abiding confidence in the certainty of the coming glory of the Church and the triumphs of grace in the whole earth. Our humble endeavors would then be seen to partake of the magnitude and glory of their coming results, and in confident faith in the promises of God, would enable us to sing the song of triumph in the midst of our conflicts, and to say—"this is the victory, even our faith."

ADDRESS OF HON. ROBERT WILKINSON.

If, sir, there be any one fact that should be regarded as a "fixed fact," established and confirmed by all our experience as men and as citizens, and by the experience of all other men and all other nations, it is this—that mere intellectual culture gives no security for liberty or happiness.

"Who would be *free*, must first be *wise* and *good*,"

was sung by England's greatest poet, who was, as well, her distinguished advocate for freedom, two hundred years ago; and embodies a principle just as important to-day as it was then, and just as important for all coming time as it is to-day, because it has its deep foundation in the truth that changes not.

Why, sir, the times of the Second Charles—doubtless one of the basest kings that was ever suffered to pollute a throne—were times brilliant with profound and varied learning. But where then was civil liberty? Bartered in the brothel for French gold. And where then was religious liberty? Moaning an outcast in the unsheltered field, or sighing from the dungeon of Bedford jail.

Look at France!—the France of '92 and '94—one vast volcano, spouting cataracts of fire; and look at Paris, itself the crater of that volcano, and you behold the world's focus of intellectual light. But where then was civil and religious liberty? Suspended from the lamp-post, or writhing beneath the guillotine.

We start then to-night with what seems to us an indisputable truth, that unless the cultivation of the heart, in a man or in a people, keeps pace, at least, with the cultivation of the intellect, the harvest of such wretched husbandry will be death, only and alway. Nay more—that an enlightened mind, when the companion of a darkened spirit, is not only evil continually, but evil more abundantly. It will be Byron, belching obscenity. It will be Shelley, gnawing his tongue in blasphemy. It will not be Milton and Cowper, ascending to Heaven's gate in praise. Why, I suppose that Newton, and Chalmers, and Washington, and Edwards, all together, knew very little compared with him who was once the "son of the morning;" and yet, were his knowledge increased a thousand-fold, we see, intuitively, that his influence would, if possible, be a thousand-fold more pernicious.

And, sir, in this connection, permit me to dwell, for a moment, on a strange and most fatal infatuation that has pervaded the head and the heart of our beloved country. It is this. That there is something in the very genius and nature of our political institutions that is, of itself, and of necessity, conservative. Something quite behind and beyond the people themselves. Some inscrutable, yet inexhaustible, magazine of national security, lying away down somewhere, deep below and out of sight, on which we may fall back as an ultimate bulwark of defence, when all other defence shall fail us. And what is the practical operation of this very deplorable error? Why, just this—that our "officers" are no longer "peace," and our "exactors" are no longer "righteousness." That men of all parties attain the highest places in the land, who had much better remained in their more congenial element among the lower places. Let it be our prayer and our labor that this cloud of delusion may pass away before it burst in ruin on our heads; and that this great nation may know and act upon the knowledge that the foes of God will not, and cannot, if they would, be the friends of man. Surely, it is time for us to learn that it is not the excellence of our institutions that can elevate and preserve our people, but that it is the moral excellence of our people that must elevate and preserve our institutions. Surely it is high time to see that, as by a law of nature's God, the water in the aqueduct can rise no higher than the fountain; so, by a like law, the representatives of the people will rise in virtue and intelligence, not one inch above the level of those who promote them, and that a base and hollow-hearted demagogism can be the only offspring of a base and degraded constituency.

And now, sir, it is just because we cherish the hope that the Collegiate Institutions, referred to in your Report of this evening, will be so conducted as to promote the *education of the heart*, at least as much as that of the head—the advancement of pure Christian principle. *pari passu*, with that of sound learning—that we look upon them—as full of promise and of hope. There is but one remedy for the misery of man—there is but one balm for the healing of the nations—and that is found only in the *blessed gospel* of the ever blessed God. Yes; “sent from heaven, however little thought of, locked up in that small neglected volume, the Bible, lies the germ of all moral elevation—the only secret for making base spirits noble, and fallen spirits holy.” And did we believe for one moment that the Colleges at the West, all or any, would be left to fall under the control of infidelity or error, even charity would cease to pray for them. Benevolence itself would close the hand and the heart against them. No; it is because we are well persuaded that every stone and timber, in those edifices of hope, has been laid in holy faith, and watered with the tears of holy prayer, that our hands and our hearts are opened for their support. In this regard our motto, sir, is that of your own time-honored State—

“*Qui transtulit sustinet.*”

And this turns our thoughts to the East as the source of light and of prosperity.

It was but a few days ago that a traveller, somewhat weary and wayworn, was permitted by a merciful Providence to plant his foot for the first, and it may be for the last time, on the Pilgrim's Rock. And if, among the deep emotions that came thronging from his heart, there was one aspiration that predominated above all others, it was, that the spirit of those much enduring Fathers might come down, even now, with mighty and overmastering power, upon every soul that claims the honor of their ancestry.

“Westward the star of Empire takes its way;”

but unless, in all its course, it shall shine with the light from heaven, that first shone from it in the East, it will sink in the darkness that shall know no dawning.

Yes, I repeat it. With the descendants of the Pilgrims of 1620, East and West and North and South, rests the tremendous alternative whether that star of Empire shall rise higher and higher, and shine brighter and brighter, until all the darkness of earth shall be dispelled by its beams, or whether it shall pass away, swift and eccentric as the portentous meteor, and be lost for ever “in the realms of chaos and old night.”

And what was the teaching—what the heaven-directed mission of the Pilgrim Fathers, of whom it has been, not extravagantly, said, that they were the seed-wheat which God winnowed from the chaff of all Europe? What their teaching? Why, mainly this—that all human liberty, then and now, first and last, is for those and those only who *fear God and regard man*.

Sir, those men and their principles and motives have received, and—shame on a sottish world—burning shame on many in it who claim to be freemen—are still receiving much contempt and contumely. We come not here to-night to plead in their defence. But we do

appeal to unquestioned witnesses for that defence. Let then a distinguished Unitarian Theologian, who is, as well, a distinguished American Historian, now speak; and let all others, friends or foes, be still—only bearing in mind that “the head and front of their offending” is Calvinism.

“We are proud,” says the learned author, “of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists. The best settlers in South Carolina were from the Calvinists of France. William Penn was a disciple of the Huguenots of Holland. The ships that first brought colonists to Manhattan were filled with Calvinists. He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty.”

And now, not to dwell upon the duty, which Providence itself has bound upon us, of aiding the Collegiate Institutions of the West—a duty which abler and better men have here and heretofore so effectually enforced—it remains to say a word or two as to the mode of securing the needed aid. And here we limit ourselves to a single thought—the duty of saving from our own abundance that we may lay up in store for our brethren in their deep necessity. And here we say, advisedly, were one-half of what is worse than wasted, even by professors of religion, who sympathize with us—nay, were one tithe of the income of a single year of the business men in a single city thrown into the Treasury of the Colleges at the West, such a contribution would give to them all needed strength and permanency and enlargement. We spoke of *saving* for this object; and in the language of the Roman orator, as quoted by the great and magnificent Burke, “Non intelligunt homines quam magnum vectigal sit parsimonia”—no, men do not understand how vast a revenue may be derived from a wise frugality. And, what is more to the purpose, they will not understand how much “more blessed it is to give” to the necessitous than to hoard for ourselves. A word by way of illustration.

John Wesley, when he began to gather in the rich and abundant harvest of souls that God had given him, is reported to have said, and with no little anxiety—What now shall my people do? If converted they will become economical—then wealthy—then covetous—and then ruined for eternity. For “no covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God.” What then is the remedy? Why, let them give—let them give. And did Wesley practice what he preached?

“He lived passing rich on” thirty “pounds a year.” Nay, sir, though it spoils the poetry, on £28. His return of plate was, “two silver teaspoons at London, and two more at Bristol, and shall buy no more plate while the poor want bread.” And at last the good old man, Arminian as he was, lay down to die. He left about enough to bury him, and had given away £20,000 sterling.

And there was William Grimshaw, with a slice of bread for his day’s provision, trudging over the moors and through the wolds of Yorkshire,

“From morn to dewy eve a summer’s day,”

in search of the lost sheep in the wilderness; and deeming it no great hardship to sleep in a hayloft, and preach twenty to thirty times a week. And here let me tell you, if you have read our own *Home Missionary* as you ought to have done, you have become acquainted with men,

not a few, of a kindred spirit, in our own Mississippi Valley. But to return.

And there too was William Romaine, in London, found guilty of the somewhat anomalous sin of overcrowding his church, and therefore dismissed from it by his Rector—and then getting license to preach after seven o'clock at night—and waiting with his *vulgar* crowd of hearers sometimes till after seven in the rain and cold—and then preaching in the dark with a single candle in his hand, because they would not light the church for him, nor suffer it to be lighted—and then dragged into the courts, and finding (thank God for English law!) a friend in Lord Mansfield, who decided that he should preach at night. No thanks to the patrons of the genteel religion, for they did what they could to freeze him out, and drown him out, and starve him out. But he would not stay out. Not he. For he stuck to his homespun coat and contrived to live on £18 a year.

And what more of these men of the true apostolic line, and their coadjutors, “of whom the world was not worthy?” What more? Why they shook England to its centre. They aroused the sea-girt isle from the slumber of a hundred years; and all because “their *prayers* and their *alms* went up *together* before God!”

And now, my brethren, shall we follow their example? and shall we reap their reward?

REPORT OF THE COMMITTEE APPOINTED TO VISIT WITTENBERG COLLEGE. Vide p. 19.

The undersigned, a Committee appointed by the Board of Directors of the Society for aiding Western Colleges, to examine into and report upon the expediency of granting an application for aid on the part of the Trustees of Wittenberg College, in the discharge of this duty visited the town of Springfield, and spent some time in an examination of the institution there located. Their attention was first directed to the want of such an institution at this point. The Lutherans in this country may be divided into two classes, the English and German Lutherans. The English Lutherans have several minor institutions in the United States for the education of their youth and the training of ministers; only one of these, however, is very flourishing or of much assistance to the denomination in supplying them with ministers. This is the College and Seminary at Gettysburg, Pa. The students of this Seminary are all absorbed by the increase of the denomination at the East—west of the Alleghanies, there is a large Lutheran population, very inadequately supplied with pastors. There are three or four Synods in Ohio. The Synod of northern Ohio has, for instance, thirty-seven ministers and 111 congregations, averaging more than three congregations to a pastor, and more than seventy church members to each congregation. The Miami Synod, in the southwestern part of this State, has twenty-five ministers, all but two of which have more than one congregation, and six have four congregations each. It has about 3000 church members. There is a Synod west of this State, covering most of Indiana and Illinois, which is small but increasing. These Synods are all in connection with the General Synod.

There is another Lutheran Synod, not in connection with the Gen-

eral Synod—the *German Lutheran*. It has fifty-two ministers, 171 congregations, and 19,978 communicants. Some years ago it established a Theological Seminary at Columbus, in this State. But it was found impossible to sustain it on the exclusive principle of teaching nothing but *German*, and it is now entirely abandoned. This large body, which is rapidly increasing from immigration, must therefore depend upon the old country for a supply of pastors, or upon the Seminaries of the English Lutherans. At present there is a prejudice in this body against the English Lutherans connected with the General Synod. But as the children become Americanized, they will not for many years tolerate German preachers, and will undoubtedly prefer English preaching. As this change takes place, they will be obliged to look to the American Lutherans for aid in supplying them with pastors. Indeed the young men from the Seminary who speak German can now find access to a great many of these churches—ultimately they must all be thrown open to English preaching. The exclusively German preachers are very generally tintured, if not saturated, with the anti-evangelical views prevalent in Germany, and hence it is very desirable to have young men of German origin, speaking the German as their vernacular, or with fluency, to go in among them and preach Christ.

Besides this body, there are a great many German and Lutheran churches wholly independent of any ecclesiastical connexion. For instance, there are seven such churches in this city, some of which are exceedingly large, embracing nearly or quite a thousand communicants. One such church in this city has 400 *male* communicants, besides a much larger number of female.

The increase of Germans, both Catholic and Protestant, in this region and farther west is immense. And unless something efficient is done for them, they must remain as they generally are, mere formalists in religion, in spite of their profession of Protestantism.

The German Catholics, too, can be reached most readily by truly converted German preachers. And our Methodist brethren in this city have been very successful in this way.

The Committee are therefore fully of the opinion, that a Lutheran College and Seminary is greatly needed in this valley—

First, to supply the American Lutherans.

Second, to operate among, and ultimately supply the German Lutherans. This latter body can be reached by the students from such a Seminary, 1st. Because they are of the same national descent. 2d. They embrace the same creed, the Augsburg Confession. 3d. They generally speak the same language, of which the Germans are passionately fond; and

Third, to act on German Catholics.

The *location* for such an institution. Springfield is ninety miles north of this city, and in the western part of Ohio. It is, therefore, exceedingly central for Ohio, Indiana, and even eastern Illinois. It is accessible by railroad from the north and south, and by the national road east and west. The position is therefore a good one.

The College is organized by its charter on a University basis. We found the eastern wing of the main college building (of which we send a drawing) already up, and beautifully situated in a park of some twenty acres, all of which is *paid* for.

There are at present only three members of the Faculty on the ground. The president receives \$400 salary—each professor \$300.

It was opened for students in October, 1845, and has had in con-

nection with all the departments—Preparatory, Collegiate, and Theological—140 students. The highest number, at any one time, in connection with it, is now there, viz., eighty-seven. The Freshmen class numbers seven; the Sophomore, four. Twenty-nine students, candidates for the ministry in the Lutheran church, two for the ministry in our own church, and one for the Protestant Methodist church, are now studying Theology. The Directors are appointed by the Lutheran Synod under whose patronage the College is placed, or who may patronize it.

The Institution depends for funds, first, to complete the erection of buildings, and second, to create a permanent fund,

1st. On the liberality of the citizens of Springfield and vicinity. They have done much, and are prepared to do more, as the Institution is viewed with favor by all classes of the citizens and ministers, except the ———. This we ascertained by personal inquiry among men of influence there.

2d. On the members of the denomination connected with the three Synods of Ohio, under whose patronage the College is now placed.

3d. On the liberality of the denomination at the East and South. The Trustees have sent out two agents into these last two fields, one to collect for building, the other for the permanent fund. Many, indeed most of the subscriptions are made for three or four years, and in a way that commends itself to the Committee. They cannot, however, be fully realized immediately.

4th. On the tuition of students.

The Institution is out of debt and has yet only \$1200 funded. There is a small library of 2500 books, a great many of them in German, a few Theological. There is no philosophical or chemical apparatus, save one poor old electric machine.

The Professors are now sustained by the interest of the \$1200, by the tuition fees, and by collections in the churches.

With the acting President and Professor of Theology, the Committee were much pleased. In evangelical views, in piety, and in literary qualifications for his post, we see no reason to doubt the correctness of the high estimate in which he is held by his own denomination.

The three Professors are young men, who in time may become successful teachers.

It may be well you should be aware of the fact, that one fourth of the preaching of the ministers connected with this enterprise is in German. The German is taught in the College as a *living* language. It is the vernacular tongue of many of the students, and all the students have regular rhetorical exercises in it every week.

The Trustees of the Institution, with true German independence, only go so far as they have means, and are resolved to have no debt. They desire assistance only for the present, expecting with confidence that after three or four years the enterprise will be able to sustain itself.

The Committee were well satisfied with the *evangelical* character of the men engaged in this enterprise, and they know that it is viewed with great favor by the evangelical pastors of Springfield, except from local rivalry, the ———.

After looking at the whole subject in detail, the Committee have come to the following conclusions:

1st. That this Institution is of an evangelical character, sufficient to meet the views of the great body of those who contribute to the funds of the Western College Society.

2d. That its location is excellent for influence upon the churches of the Lutheran connexion.

3d. That it is now greatly needed, and every year the necessity for such an institution will increase. Indeed, we know not what is to become of this immense Lutheran population, without some institution of this kind, where ministers may be trained for that church.

4th. That there is a fair prospect in a few years, of placing it on an established basis, with funds sufficient.

5th. That if successful, (as we think it will be,) it will become an instrument of much good to the West.

In view of these conclusions, the Committee are of opinion that the enterprise is worthy of aid. They would like to receive \$3000 or \$4000 in the course of three or four years—\$1200 of it this year. The Committee would recommend an appropriation of \$600 this year, and at that rate for the next three or four years, when the enterprise will be no longer an experiment.

SAMUEL W. FISHER,
C. E. STOWE,
D. H. ALLEN.

Cincinnati, Aug. 22d, 1847.

GERMAN LIFE IN AMERICA.

It will be remembered that three years ago the *Rev. Edward Hengstenberg*, brother of the celebrated professor of this name, made a visit to the United States, in the capacity of *Dom-candidat*, as it is termed; an honorary appointment from the Prussian government, provided for by a particular endowment, which enables and requires the subject of it to perform a tour of ecclesiastical observation in some foreign part of the Church, a year or two, before permanent settlement at home, the results of which are expected to become of general benefit in the way of subsequent public report. Mr. Hengstenberg spent a year on this side of the Atlantic, during which he made a very full circuit of the country, taking the West Indies and Texas also in his tour. The result of all his observations has been, it now appears, that the case is such as admits of no hope that any thing can be done successfully to uphold either the German nationality or Christianity as a general separate interest. The German emigration, millions strong, presents on all sides a perfectly chaotic character, and there is not the least prospect that it can be organized into any shape, that may at all deserve to be regarded as a colonial extension of the life of Germany itself over into the new world. It is destined clearly to be overwhelmed and lost in the ocean of English life, with which it is surrounded. For the transatlantic German, this is naturally a startling and somewhat depressing reflection. Mr. Hengstenberg is evidently made sad by it, and yields to it only as to the sense of some stern reality which it is in vain to resist. Since his return, he has given his views and conclusions to the public, in a series of articles in the *Evangelical Church Journal* conducted by his brother in Berlin. The translation here given starts with the number for the 24th of March last, where the writer comes to consider more nearly the social and religious posture of his emigrant countrymen.—*Weekly Messenger*.

THE GERMANS IN AMERICA.

Translated from Hengstenberg's Kirchen-Zeitung.

What now does experience teach with regard to the posture of this immense mass of German life, thus transplanted to the North American continent, in its relation to the predominant English-American life with which it is there surrounded? The answer is short and simple—the writer himself was loth to believe it, till he found it forced upon him by a survey of the actual field; short, simple, and unqualified: The first is in the way of being utterly overwhelmed by the last; overwhelmed with scarce a show of resistance on the part of its representatives; with hardly an attempt made by them to save even the best and brightest, that once belonged to their own nationality; without so much as a sigh over the fair ancestral heritage, which the force of circumstances is thus constraining them to resign; nay, most mournful of all, with free, impatient welcome on their own side, breaking through all barriers, and bartering away language, sentiment and custom, for what the stranger has to give them in return—proud to be joined to this and clear of that, and actually ashamed of their former selves! Some few there are, of course, whose German heart is made sad by all this; but they are *very* few; and even these are owls only that wail forth notes of sorrow, not active workers who lay themselves out in efforts to preserve and build.

But let us proceed to the facts, which confirm this judgment on the prospects of the German nationality in America.

We turn first to the past; and here it is a melancholy satisfaction to find, that the view, though by no means itself cheering, is such still as should cause the present generation to blush. In Pennsylvania, the descendants of the early emigrants have for a hundred or a hundred and fifty years kept themselves German, maintaining the German language, German worship, German schools, and even German judicial transactions. The writer can by no means say, indeed, that the style of German nationality which revealed itself to his attentive observation among his countrymen there, was particularly attractive. It is a remarkable people, these Germans that still continue German, on the fruitful plains of Pennsylvania, and along the rich, broad valleys of the Susquehannah and its tributary streams; one feels himself among them carried back a century and a half; where they were then, they remain still; the German element there is turned into stone, with much, however, the very marrow of it probably irrecoverably lost. They speak German; but such German! a scarcely intelligible jargon, made up of all possible German dialects, and corrupted continually more and more with all sorts of anglicisms. They have warded off the English language, but not the self-seeking character of the American, his bent toward material interests, his devotion to the principle of utility. They are almost universally in good circumstances, and even rich; the German farmers of Pennsylvania, with their large houses and barns, and their admirably cultivated fields, are acknowledged to be the best in all America; but they are close and covetous, along with this absolutely opposed to all improvements, all progress, and particularly all higher education. Toughly wedded with the old, they reject every innovation with the words: "What was good enough for our fathers, is good enough for us!" For what is high and noble they have no sense; the proper advantages of the German character over the American, the inwardness, and wealth of imagination, and sentiment and warm feeling, which pervade the true German life, are sought for among them in vain. Excuse and explanation, that all this indeed is found in the consideration, that the original settlers in this case were entirely destitute both of property and cultivation; and this trait of tough conservatism has had at least so much good effect also, that they have held fast to the language of their fathers as well as to something of their manners. Their admission of English elements into their language and character, made it more easy for them besides, in their peculiar circumstances, to preserve the German; without self-conscious culture, it was only as *half-German* they could hold their position at all.

Even here, however, it has been but a compromise at last, for temporary de-

fence ; for about fifteen years past, all has been in transition ; this is now advanced to a sort of rushing speed, betokening the final crisis ; it will be but a few years till the last trace of German speech and German life is gone. They resisted the improvement of their German schools, and now a law is passed requiring these to give place to English "common schools," securing thus a complete victory of course to the foreign invasion. Churches with German worship are growing less numerous every year ; mainly through the fault of the ministers. Judicial proceedings in the German language, have now also come to an end. Since the German element sustained a full defeat in its last struggle, the bitter contest on the subject of schools, all conscious opposition to the change which is going forward has ceased ; there is no longer any resistance, and consequently no room farther to dream of any victory. A full third part of the German inhabitants of Pennsylvania, still make use of the German language.

There is less fidelity to boast of, on the part of the older German settlements, as compared with these Pennsylvanians. Without entering now into the confessional side of the case, the writer holds the proportion in which the congregations have given up German worship, to be a fair measure of the general apostacy ; since those who take *no* interest in the Church have, as a matter of course, still more readily parted with their German nationality. In the State of New-York, whose Lutheran Synod, formed only forty years since, was originally all German, there are now, out of eighty-five congregations, only fourteen (of which six belong to the city of New-York,) that are provided with German preaching ; in Maryland, out of forty-six, only nine (five of them in Baltimore) ; out of twenty in Virginia, none ; out of eleven in North Carolina, none ; in South Carolina, out of thirty, only one. In the younger States, where moreover a large part is of persons born in Germany, the proportion is still more unfavorable ; out of one hundred and eighty-five union congregations of the two confessions, Lutheran and Reformed, in Ohio, there are but about forty that have German preaching, and the number is growing less every year.

The observations of the writer have convinced him, that it is a rare thing, in the case of the recent emigration, throughout all America, the seaports not excepted, for the children of the emigrants to be able to make use of the German language for the purposes of conversation. He has himself met with hundreds of cases, where children were wholly unable to converse in German with their own parents, whose tongues had been too stiff to suit themselves to the new language ; so that it was hard for them to exchange thoughts at all. The first generation born in America may be looked upon as lost to German nationality. The lower class of Germans, emigrating late in life, seldom acquire more than fragments of English ; the writer has met with a number, who, after a residence of fifteen or twenty years in the country, were not able to speak a word of English. Young people, from eighteen to thirty-five years of age, are usually acquainted with both languages ; but become at the same time more anglicised in their mode of expression every year. In the case of those who had come over in still earlier life, it was found that they had very often (those who were children always) lost almost every recollection of their native tongue ; they were English Americans in their speech and whole appearance.

PRESIDENT STURTEVANT'S DISCOURSE.

Extracts from a Discourse in behalf of the Society, delivered in Broadway Tabernacle, (N. Y.) by Rev. J. M. STURTEVANT, President of Illinois College.

President Sturtevant argued the urgent duty of the Eastern churches to aid in sustaining Christian Seminaries of learning at the West :

1. As the only way in which the church can ever provide an adequate supply of enlightened and evangelical ministers.

2. As the founding and sustaining of Colleges in the West is the only means

of extending over those States the blessings of an efficient system of popular education.

3. The West must have Colleges as the great organic power of society. The fact is not to be disguised that the most opposite systems are contending in fierce and mortal strife for ascendancy and dominion over this great nation. On one side is a godless infidelity which would prostrate in its path every altar of God, annihilate our Sabbaths, leave our Bibles neglected and forgotten, drive religion from the holy sanctuary of the family, shut up the portals of immortality, and leave us as a people to the brutalizing and debasing worship of Mammon and of pleasure. This desolating system is aggressive too, and its adherents are as active and as proselyting as though they really had some valuable advantage to offer to their countrymen. They feel that their consciences cannot be quite easy while there are any altars of God in the land, or any who pay their worship on them. They glory in the power of steam, and would extend the telegraph across the continent and speed the railroad car, but these are their highest improvements. They would break the bands of God asunder and cast his cords from them. Shall this be the creed of our country? Shall this be the creed of that most splendid abode which God has fitted up for the residence of human beings—the valley of the Mississippi? Forbid it, merciful Heaven!

On another side are the legion hosts of superstition and Papal despotism. Shall this bear sway over these vast regions which our children will own as their home? Shall the Bible be banished from their houses, and the crucifix and the legends of the saints take its place? Shall this Roman hierarchy, which ground Europe in the dust so many dark and hopeless centuries, and in resistance to which, so many of our pious ancestors have endured the dungeon and the stake—shall this Roman hierarchy gain more in this land of the Pilgrims than she lost in the Lutheran reformation? If she gains the valley of the Mississippi and the Lakes, she gains what is equivalent to all Europe. Shall this splendid prize be hers, and the blessed heritage of freedom to worship God, no longer be the birthright of our children?

In another direction we may see, here and there, a scattered band of humble spiritual worshippers. They would give God's blessed Bible to every child, and teach him to read it; they would make every family a sanctuary of God, and every father the priest of his own house. This system would make every hill and valley vocal with the songs of a spiritual worship, hold up to every perishing sinner the Lamb of God that taketh away the sin of the world, and impart to every human being that glorious immortal freedom wherewith Christ doth make his people free.

Which of these three systems, so widely different, shall be the system of our beloved land in all coming time? Nay, the question is within still narrower limits than this. It lies entirely between superstition and spiritual despotism on the one hand, and the free gospel of Christ on the other. For though infidelity may scoff at superstition and boast of her enlarged intellectual freedom, she is at last the readiest and most efficient helper of spiritual despotism, the only helper by whose aid I do solemnly believe it possible Rome should ever triumph in this land of the Pilgrims. The notion that any people will long be without religion, is a wild day-dream of these infidel enthusiasts. Anarchy in the state is not more certainly followed by military despotism, than the destruction of a pure religious faith is followed by some form of degrading superstition and grinding spiritual tyranny.

What then is the great organic power by which this contest is to be decided and the foundation principles of Western society laid down for all coming time? To this question history and experience give but one answer. That power is found in educational systems as centralized in the College or University. On a mere *first view* of such a case as this, what should wise, large-hearted Christian men do to save the nation from a threatened danger? What, but to found their schools of learning—place over them enlightened, pious, able, and faithful men, to train the greatest possible number of youth, destined for the learned professions and for other influential positions in society, in the fundamental principles of evangelical truth and free society? And who does not see, that if we obtain the education of these leading minds in society in Seminaries after the Pilgrim model, we obtain for the

principles of the Reformation an absolute and perpetual ascendancy? and that, on the other hand, if Rome is permitted to train the influential minds in her Seminaries and under the influence of her priesthood, the conflict is equally decided in her favor? Rome understands this subject well. She clearly sees what the issue is, and that it is by the control of the educational system through Colleges and Universities that the fate of the whole battle is to be decided. She sees and knows well, that in the comparative supineness and inaction of Protestants in reference to this great interest, her Colleges and high Female Seminaries are the towers of her strength. She remembers well, that it was by her influence in the Universities that she regained her power over nearly half Europe, which at one time seemed hopelessly lost to her by the Reformation. The fact is perhaps not so generally known, that the time was when in Austria itself not one in thirty of the population adhered to the Papacy, and for nearly a generation scarcely a man was found to enter the Romish Priesthood. But meanwhile the Jesuits had gone abroad, and they obtained a controlling influence in the Universities, and in a single generation Austria was lost to the Reformation and regained to the Roman hierarchy. And what is she now? Drunk with the sorceries of Rome, she is the grave of all religious freedom and the persecutor of the gospel of Christ. Ranke, the philosophic historian of the Papacy, ascribes this result directly to the influence of the Jesuits on her Universities, and through them on her whole system of education.

My Christian brethren, I make the assertion deliberately, solemnly, understandingly; history, experience, and facts sustain me in it:—Do what you will, plan as you will, this is a conflict of the permanent institutions of education; and by these, or by the want or the inefficiency of them, is the fate of this whole mighty conflict to be decided. Every intelligent Romanist knows this, and it is time *every* Protestant knew it, for *every* Protestant should, on such a question as this, be intelligent. For Protestants to be at this time neglecting the work of collegiate education in the West, or to be doing it feebly, timidly, and inefficiently, is perfectly suicidal; it is shameful, my brethren, reproachful both to our intelligence and our liberality.

It adds no small force to this consideration, that the field is now ours. The great mass of the Western population are now turning their eyes towards Protestant Seminaries of learning, as towards the rising sun of their hopes. And if they behold these Seminaries drooping, meagerly sustained, and inefficient in their action, they will turn away with indignation and disgust, and reluctantly commit their children to papal educators. My hearers, let me tell you the whole truth on this great subject. There is no class of men who enjoy half the advantages for establishing and sustaining popular and efficient Seminaries of learning at the West, as those of *Puritan principles*. It is well understood that the founding of such institutions is their office, their calling; they are known and recognized as the *educators* of the nation. Shall we act worthily of this high calling, or shall we dishonor and forsake it? Let every man answer this question to his conscience and his God. Let him answer in *deeds*, not in words.

4. Once more, we must have Colleges at the West as the great conservative power of society.

The foundation of religion and government in this country, is the right of private judgment. Every man claims it, and to none can we consent, for one moment, that it be denied. And yet never can it be well with any people, unless society rests upon fixed, settled, unchanging principles. The unsettling of fundamental principles, whether in church or state, is the essential idea of anarchy. What sober man has not deplored the tendency to such anarchy in this age, and somewhat peculiarly in the West? What is our remedy? I answer, the only power which can prove an antidote to this diseased tendency of the public mind, is found in a sound healthful Christian system of liberal education. A system of education in which, on the one hand, the freedom of the mind shall be fully recognized and respected; and yet, on the other, through the whole course of its training, that mind shall be held fast to the great foundation principles of free Christian society by the adamantine links of an irresistible logic; a system of education too, in which the fervent prayers and pious lives of godly teachers shall attend the labors of the understanding; and where the Holy Ghost, sent down from heaven, shall set upon

the forming youthful mind the blessed seal of life eternal. The infidelity, the folly, and the radicalism of this age, are to be met in and by our Colleges, just as French infidelity was encountered by the venerable President Dwight, at the beginning of his administration in Yale College, not by might nor by power, but by the sword of the Spirit and the Holy Ghost sent down from heaven. The gospel is of God ; it fears not the intensest light of day. And the high province of the Protestant College is to place our youth destined for all the professions in the very focus of that illumination, and hold them fast to the eternal truths of God by the power of conviction and the energy of the Divine Spirit. And if the church is neglecting this work, let her not wonder at the prevalence of radicalism and infidelity. She is neglecting the only remedy which God has given her against these evils. It is a remedy, too, which must and will succeed wherever it is applied. We must apply it vigorously and faithfully at the West, or else let us cease to mourn over Western radicalism, anarchy, and infidelity.

It is therefore an effort of present and most urgent necessity, to raise up Institutions to do for the mighty West what Yale, and Dartmouth, and Williams, and Amherst have done for New England ; to call forth from the bosom of the Western church a learned and pious ministry ; to send life, and health, and vigor through the whole system of popular education, and to erect there fortresses of evangelical truth which may be expected to arrest the fatal progress of Popery and Infidelity, and found society on the lasting basis of religious freedom and evangelical truth. *The sun shines not on such another missionary field as the valley of the Mississippi.*

Whether the calls be too numerous or not, I cannot say ; but one thing those who have labored in this work for the last fifteen or twenty years do know, they *cannot hold their peace, and it must not be expected of them.* We must speak that we do know, and testify that we have seen. We must lift up our voices, and plead with our brethren for the neglected cause of Protestant education in the West, till our tongues are silent in death. We dare not otherwise meet our Judge in the hour of final adjudication, lest the blood of our brethren and our countrymen be found in our skirts.

The Seminaries of learning for which I plead owe the greatest obligations to the Society whose claims I present to you to-day. It is not possible for me to see how several of them could have continued in existence to the present time without its fostering aid. It has thus far saved them from extinction. But the aid they have received has fallen greatly short of their absolute necessities. The men who are connected with those Institutions, have struggled and are still struggling with difficulties with which our Eastern friends have little conception. We have been often pained and sick at heart. We have seen Institutions of learning struggling for a bare existence, which ought to have been full of vigor and able to impart their own energy to all around them. We hear men, the enemies of our religion and our God, sneer at our weakness and inefficiency, and giving their influence and their time to the Catholic Priesthood. We have seen able and excellent fellow laborers driven from the field for want of support. We have seen others weary of combating these unexpected difficulties, dispirited and desponding for the want of the aid which we needed and have confidently hoped to receive. We have seen our libraries meagre and stinted, and entirely inadequate to the wants of the enterprising student. But I forbear. I stand here a living witness that the cause needs far, far more efficient aid than it has hitherto received. The church must enter on this work with a larger heart and more liberal hand.

We cannot but entreat that this sacred cause may be borne in solemn and prayerful remembrance in all portions of our land, and that when men are about to bestow upon the cause of learning of that abundance which God has given them, or when they are about to close up their accounts with this world by making their last will and testament, they will remember the struggling infant Seminaries of the great West, and do for them what Harvard and Yale did for the Colleges of the infant colonies of New England.

THE
FIFTH REPORT
OF THE
SOCIETY FOR THE PROMOTION
OF
COLLEGIATE AND THEOLOGICAL EDUCATION
AT THE WEST.
WITH
AN APPENDIX.

NEW-YORK :
PRINTED BY LEAVITT, TROW & COMPANY,
49 ANN-STREET.
1848.



PROCEEDINGS

CONNECTED WITH THE FIFTH ANNIVERSARY OF THE SOCIETY
FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST.

THE Board of Directors met at the Orange Street Chapel in New Haven, Conn., Oct. 25th, 1848, at 3 o'clock, P. M.

In the evening, the Annual Discourse before the Society, was delivered in the North Church, by the Rev. J. B. Condit, D. D., of Newark, N. J., from 1 Chron. xii. 32,—*And of the children of Issachar, which had understanding of the times to know what Israel ought to do.* The discourse was an able and effective plea for Christian Education at the West, by which Dr. C. intended the establishment and endowment of those higher Institutions of learning, which shall furnish really educated mind, and under the influence of which the educational spirit shall be awakened, and all the subordinate departments of the system more thoroughly organized and supplied. He maintained that the appropriate agency for effecting this work, was the Church. A copy of the discourse was requested for publication.

The session of the Board of Directors, which continued through the whole of Thursday, was one of unusual interest. At the previous meeting of the Board in May, two of its members, Henry White, Esq., of New Haven, and the Rev. Albert Barnes, in their intended tour to the West, were requested to visit as many of the Institutions, under the patronage of the Society, as lay in their way.

Mr. White made a verbal report of his visit to Marietta College—expressing high gratification in view of its location—the ability and thoroughness of its instructions—its high-toned moral and religious influence—its lifelike appearance and its prospective usefulness. Mr. Barnes, in a letter, says:—"I made all the inquiry which I could about Beloit College, and visited the *Catholic* College at Sinsinewa Mound, though *that* does not come under our patronage,—and the Colleges at Davenport, Galesburg, Jacksonville, Crawfordsville, and Lane

Theological Seminary. I am very favorably impressed in regard to the location and prospects of all these Institutions, and think the welfare of the West depends much on their being sustained. I think our Society is doing a great work, and that it ought to be more appreciated and better sustained than it is. I do not know that I could, in a letter, say any thing about those Institutions in particular, that would be of value. I had no idea of the West till I saw what I did of it, and I feel that I know very little about it now. I have a general impression of GREATNESS which I had not before, and think I can better appreciate the necessity of effort to bring it under wholesome and saving influences. I received the impression from all that I saw, that the West is safe to the cause of Protestantism and evangelical Christianity, if the churches will do what they may easily do, and what I trust they will do."

An application for aid was presented by the Trustees of Beloit College, in Wisconsin, whereupon it was

Resolved,—That Beloit College be placed on the list of Institutions aided by this Society.

The Rev. T. H. Skinner, D. D., of the City of New-York, was appointed to deliver the next Annual Discourse. and the Rev. Edward Beecher, D. D., of Boston, his alternate.

The Anniversary Exercises of the Society were held on Thursday Evening, in the Centre Church. The President, Hon. J. C. Hornblower, LL. D., of Newark, N. J., took the chair, and the meeting was opened with prayer by Rev. Asa D. Smith, of the City of New-York.

An abstract of the Annual Report of the Directors, was presented by the Corresponding Secretary, Rev. Theron Baldwin, and the Report was adopted, and ordered to be published under the direction of the Board.

Addresses, evincing an intimate acquaintance with the subject, and characterized by comprehensive views, clear logic, and earnest and effective delivery, were then made, by the Rev. Charles White, D. D., President of Wabash College, Indiana, and Rev. H. W. Beecher, of Brooklyn, N. Y.

The meeting was closed with prayer and the Apostolic benediction, by the Rev. Emerson Davis, D. D., of Westfield, Mass.

The Society then proceeded to the election of Officers for the ensuing year.

The following Officers were chosen :

President.

HON. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

Vice-Presidents.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.
 REV. C. A. GOODRICH, D. D., New Haven, Conn.
 J. M. ATWOOD, Esq., Philadelphia.
 REV. G. W. BLAGDEN, Boston.
 REV. H. N. BRINSMADE, D. D., Newark, N. J.
 J. C. BLISS, M. D., New-York City.
 REV. I. S. SPENCER, D. D., Brooklyn, N. Y.
 HON. S. H. WALLEY, JR., Roxbury, Mass.
 REV. SAMUEL OSGOOD, D. D., Springfield, Mass.
 REV. A. PETERS, D. D., Williamstown, Mass.
 HON. JOEL PARKER, Cambridge, "
 REV. EDWIN HALL, D. D., Norwalk, Conn.
 HON. CYRUS P. SMITH, Brooklyn, N. Y.

Directors.

REV. S. H. COX, D. D., Brooklyn, N. Y.
 REV. ALBERT BARNES, Philadelphia.
 REV. ELIAKIM PHELPS, D. D., Stratford, Conn.
 REV. THOMAS BRAINERD, Philadelphia.
 REV. A. D. EDDY, D. D., Newark, N. J.
 REV. T. H. SKINNER, D. D., New-York City.
 REV. WILLIAM PATTON, D. D., "
 REV. WM. B. LEWIS, Brooklyn, N. Y.
 R. WILKINSON, Esq., Poughkeepsie, N. Y.
 HON. T. W. WILLIAMS, New London, Conn.
 REV. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., "
 REV. HORACE BUSHNELL, D. D., Hartford, Conn.
 HON. A. M. COLLINS, "
 REV. E. BEECHER, D. D., Boston.
 WILLIAM ROPES, Esq., "
 REV. EMERSON DAVIS, D. D., Westfield, Mass.
 REV. J. P. THOMPSON, New-York City.

Corresponding Secretary.

REV. THERON BALDWIN, New-York City.

Recording Secretary.

REV. ASA D. SMITH, New-York City.

Treasurer.

MARCUS WILBUR, Esq., New-York City.

The Society adjourned to meet in the First Presbyterian Church in Brooklyn, N. Y., in Oct., 1849.

CONSTITUTION
OF THE
SOCIETY FOR THE PROMOTION OF COLLEGIATE AND
THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated, The Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars paid at one time shall constitute a Member for Life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several Institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

FIFTH REPORT.

THE Directors, in presenting their Fifth Annual Report, would devoutly recognize the good providence of God, which has spared them another year, and permitted them here to assemble and review its labors.

The Christian often finds himself in circumstances peculiarly calculated to make him covet life. He is then ready to mourn over the proximity of the grave to the cradle, and longs perhaps for more than antediluvian longevity, that he may make his influence felt along the track of centuries, or be spared to witness the scenes that are opening on the world ! We have no reason, however, to expect that the Creator will ever eradicate from the human constitution the seeds of early dissolution, and thus literally reverse the laws of life. And yet there is *a sense* in which He has already done it. By the wide fields of usefulness which in his providence He is opening on every hand, and the multiplied facilities for entering those fields which distinguish the age in which we live, He is investing life and the work of life with a constantly increased interest and solemnity. A year with us is not an antediluvian year. Virtually it as much exceeds the latter, as the year of the planet which apparently sweeps in its circuit the utmost verge of creation, exceeds that of one which performs its annual revolutions in very neighborhood of the central orb. We are here then on a solemn and interesting errand—to review the labors of such a year, so far as they respect this one instrumentality which it has been our privilege to employ for the enlightenment and salvation of men, and the glory of God.

We propose to call attention first to two prominent features of the Society, viz. : that it is an *Eastern* Society, and that it is designed to be *auxiliary to Western effort*.

1. It is an *Eastern* Society. Not a Western vote affects the decisions of the Board. The Society was organized not only for the benefit of the West, but for the relief of the East. It was designed to combine numerous and conflicting appeals for

aid into one, and thus open a single grand channel through which contributions for this one object should reach the West.

The want of some Committee or Board which should perform in reference to Western *Institutions* an office similar to that exercised by the Directors of the American Home Missionary Society, in reference to Churches, was deeply felt long before this Society had an existence. A Committee actually existed for a time in the City of Boston, whose endorsement was considered essential to give currency to an application for aid among the Churches in that vicinity.

The Directors of this Society act as the representatives of the Churches which contribute the funds, and like those whom they represent, they have no interest in prosecuting the enterprise, except as Christians, philanthropists, and citizens of our common country. Great pains have been taken by them during the last five years to investigate this subject. In addition to extended correspondence, numerous meetings, and protracted and thorough discussions, one Special Committee has been sent to the West to make needed investigations by personal inspection. A similar service has also been performed in one case by a Committee appointed by the Board, and composed of individuals residing at the West. Different members of the Board also, as they have traveled in that country, have visited more or less of the Institutions under the patronage of the Society, and given to the whole subject their earnest attention.

Each Institution which applies for aid is subjected to a rigid examination as to its origin and location, the principles upon which it was founded, its means of self-support, its relations to similar Institutions, and its prospective usefulness. Not a few applications have been before the Board which could not abide the test of such an examination, and those who made them have abandoned all attempts to raise funds at the East. A double advantage may thus arise, viz.: the prevention of an *unwise direction of Eastern funds*, and prevention of *competition at the West*. But just in proportion as this competition is destroyed, will the fields from which the favored Institutions can derive support, be enlarged, and their dependence on Eastern aid diminished. The whole subject indeed has been exceedingly simplified. Were the Society now dissolved, its present combined appeal would be *at once* resolved into seven or eight individual appeals in conflict with each other. To these a large number would be speedily added, and ere long they will come from Minnesota, Nebraska, Oregon, California, and New Mexico, to say nothing of territory farther south, yet to be made free.

While, however, it is the constant endeavor of the Directors to secure accurate discrimination, nothing could be farther from their design than to make the Society a simple shield to the Eastern Churches against promiscuous appeals for aid from the West. Their only aim is to make it an instrument of power with which they may bless the West. The organization was adopted as the only method, so far as could be seen, of securing the great interests of Collegiate and Theological Education in that land, so far as those interests depended on the action of the Churches represented by this Board. Still there is reason to apprehend, that in respect to a large number of Churches, the Society will operate as a simple shield. And yet this very danger is an index of progress. The entire number of Churches which have ever contributed to its funds would not probably exceed five hundred, while there are in the Eastern States, together with New-York, New-Jersey, and Pennsylvania, more than two thousand Congregational Churches and Presbyterian Churches connected with the Triennial General Assembly. A very large portion of these five hundred, however, are among the most able and benevolent; but if the remaining fifteen hundred would do as much in proportion to their ability, all that the friends of the Society ever dared to anticipate would be accomplished. And yet State and District Associations, and Synods, and Presbyteries, having under their care not much less than this number of Churches, have voted their cordial approval of the Society.

But recorded approbation is not sufficient. In order to complete success, the Society must be *practically* adopted. No benevolent organization, which depends on annual contributions, can make its collections efficiently and economically, unless it has a regular and a recognized place in the system of benevolence adopted by the Churches. For obvious reasons there will be on every hand increased expense, and a loss of time and power. Every new Society must meet with these difficulties—and some special obstacles have been encountered by this Society, growing out of the nature of its object and the peculiar state of the public mind in reference to that object, when its operations commenced.

Were reasons demanded for our perseverance under such disadvantages, we should reply, that two considerations alone would set the question of its expediency forever at rest. First, that we were creating machinery and accumulating capital for future operations. Second, that the peculiar province of the Society thus far has been *to save Institutions from destruction*. In the possession of those, in view of whose necessities

it was organized, it found property which for educational purposes was valued at some \$400,000, while their combined indebtedness exceeded \$100,000. Had these Institutions been forced into liquidation, (as many of them must have been,) the greater part of this large amount of property would have been sacrificed. Pecuniary considerations alone, therefore, would not only justify, but demand what the Society has done, and on the very same principles which lead the merchant to effect temporary loans at high rates of interest, in order to save his credit and his stock in trade.

But such considerations are of minor importance. Had not timely aid been rendered, foundations laid in prayer would have given way—long years of toil and sacrifice on the part of noble bands of men would have been lost—fountains of intellectual and moral power whose streams had just begun to bless the West, would have been dried up, and the cause of Collegiate and Theological Education, so far as identified with these Institutions, rolled back for a whole generation, and that generation one into which *ordinary centuries* seem compressed!

That which the Society especially needs at the present time is, *a regular and recognized place* in the system of benevolence adopted by the Churches. Were all those which cordially approve of its objects to give it such a place, its benevolent ends could be most certainly and easily secured. We are aware that the multiplied organizations of the day interpose serious practical difficulties. There are but twelve months in the year, and no multiplication of Societies can increase the number. All objects, however, which are truly worthy, and require aid, can have a hearing, by the adoption of *a system of classification*. Kindred objects may be combined into clusters, and these clusters so reduced in number that appeals in their behalf shall not have an injurious frequency.

2. The Society was designed to be *auxiliary to Western effort*. Its object, as expressed in its constitution, is, "to afford assistance to Collegiate and Theological Institutions at the West, in such manner and so long only as in the judgment of the Directors the exigencies of the Institutions may demand." Its original design was to supply what was lacking in Western ability, and all its movements and tendencies thus far have been strictly coincident with this design. The Institutions thus far aided, with one exception, were in being when the Society was organized; and the questions for the Board to decide have not been whether their locations might not have been better, or their number reduced, or their full development

as Colleges delayed, or their scale of expenses contracted,—but whether the Society should take them where they are, and as they are, and aid in giving them a permanent existence. The whole influence of the Society, however, has gone to encourage economy in the use of funds, and induce caution as to incurring debts. The spirit that prevails at the several Institutions in reference to these points will appear in the subsequent parts of this Report.

In order to appreciate rightly the labors of the Society, it is essential to keep constantly in view not only *its results at the East*, but its influence in *stimulating effort and developing resources at the West*.

RESULTS AT THE EAST—FINANCIAL STATEMENT.

From the Treasurer's account, which has been duly audited and found correct, it appears that the balance in the Treasury, by the last Report, was \$137 27. The amount received during the year has been \$12,339 38. For the regulation of disbursements it was voted, at the last Annual Meeting of the Board, "That, after deducting the expenses of the Society, the appropriations for the ensuing year be made according to a ratio of numbers on the following scale, viz:—Western Reserve College, with its Theological Department, to be represented by the number 60; Marietta College, 45; Wabash and Illinois Colleges, each by 40; and Knox College and Lane Theological Seminary, each by 20. An absolute appropriation of \$600 was made to Wittenberg College.

In addition to the above receipts, the sum of \$100 has been contributed by individuals for the publication of Porter's Plea for Libraries and Haddock's Address. Some \$12,000 have also been subscribed by individuals for the benefit of certain Institutions under the patronage of the Society, its payment being conditioned on their success in securing a given amount, which would enable them to dispense entirely with the aid of the Society. Many of these are \$500 subscriptions, some amount to \$1,000, and one rises as high as \$1,200. While this causes a diminution of *present* receipts in certain localities, no doubt is entertained by the Board that it is an arrangement by which greatly increased efficiency can be given to the operations of the Society, and the period of dependence on its aid essentially shortened in respect to most of the Institutions which now receive assistance. During the last year the Eastern field is supposed to have been worth to the *cause*, and that through the influence of the Society, not less than \$25,000.

Two Agents have been employed during the year, at a salary of \$800 each, viz: the Rev. J. M. Ellis, in the Eastern part of Massachusetts, together with portions of Rhode Island, New Hampshire, and Maine; and the Rev. Mason Grosvenor, in the Western Counties of Massachusetts and portions of Connecticut. The Rev. D. W. Lathrop has also labored nine weeks in Central and Western New-York; and limited service has been rendered by Western College Officers. Other parts of the field have been visited by the Secretary, his location being New-York City, and his salary \$1,400. For various services rendered, a compensation of \$500 has been granted to the Treasurer.

Five thousand copies of the Fourth Annual Report have been issued; 1200 copies of the Discourse delivered at the last Anniversary, by Rev. Dr. Bacon; 1000 copies of Porter's Plea for Libraries; 3000 copies of Todd's Letters on Colleges; and 2000 copies of an Address in behalf of the Society, delivered in May last, by Rev. Professor Haddock, of Dartmouth College. The balance remaining in the Treasury is \$40 64.

The premium of \$100, mentioned in our last Report, as offered by a benevolent individual for the best "Essay on the Educational System of the Puritans as compared with that of the Jesuits," has not yet been awarded. The manuscripts sent in as competitors for the premium are now in the hands of the committee of award—Hon. Theodore Frelinghuysen, Rev. L. Bacon, D. D., and Rev. Albert Barnes.

RESULTS AT THE WEST.

The influence of the Society in stimulating effort, and developing resources at the West, will appear from what has already been accomplished there, and from what the several Institutions are willing to attempt in future. We will begin with Western Reserve College.

The pecuniary condition of this Institution was exhibited in our last Report, and the statement made that subscriptions to the amount of \$40,000 had been obtained on the Reserve, towards the completion of an effort to raise \$100,000 which the Trustees had resolved to make for the permanent endowment of the College. They have now opened a subscription for the remaining \$60,000, in respect to which the following circular of the Trustees, addressed, in April last, to the "friends and patrons" of the Institution, will furnish all needed information.

"The Western Reserve College has now completed the twenty-first year of its existence. Amidst the extreme embarrassments which have

gathered around all Western Colleges, it has attained a growth in numbers, reputation, and influence, certainly highly encouraging.

" During this period, the Trustees have succeeded in gathering the necessary means of instruction for an Institution of a high order, having provided suitable Buildings for Students, Lecture Rooms and Apparatus, an Observatory with Instruments, a Library, Cabinet, and extensive College Grounds, at an expense of more than 50,000 dollars.

" The Friends of the College are doubtless aware, however, that owing in part to severe losses, the Institution has been for the last eight years in a condition of great embarrassment, and sometimes of imminent peril. For some years past, the disposable property of the College, aside from the buildings and necessary means of instruction, has been little more than sufficient to meet the existing debt, leaving nothing to be relied upon for the support of Instructors:

" The Institution includes a Theological Seminary, College, and Preparatory Department. Its expenses for all Departments have been about 8,000 dollars annually (about one-fourth the expenses of Yale College), while its tuition amounts to about 2,000 dollars, leaving an annual deficiency of \$6,000. The most active and self-sacrificing efforts have been necessary to meet this deficiency and preserve the Institution.

" In Oct. 1846, a subscription (begun and suspended in 1845) was actively resumed, with the view of raising as speedily as possible the sum of 100,000 dollars—the amount necessary for the stability of the College. By constant and faithful effort this subscription was carried forward to the sum of \$40,000 by the 1st of Jan. 1848.

" It is manifest, however, that if the effort here ceases, this sum will in a short time be absorbed by the current expenses, and the College be reduced to the same destitute and perilous condition as before. The only hope of rendering the Institution secure and permanent, lies in a vigorous prosecution of the work to a speedy and successful issue, in a subscription to the full amount of 100,000 dollars.

" The Trustees have therefore opened a subscription for the remainder of the sum needed, \$60,000 dollars, upon the following conditions:

" 1st. Donations shall be held in the name of the Trustees of the Western Reserve College, or of an individual appointed by them, as a Trust Fund for the endowment of the College, to be managed by the Trustees in behalf of the Donors, but not liable for the debts of the Institution.

" 2nd. The Principal of the Fund shall be put in a productive state of investment, and the Interest only used for the support of Instructors in the Institution.

" 3rd. In case the College shall be wholly and permanently abandoned, the several donations, without interest, shall revert to the Donors or their legal heirs.

" 4th. The Treasurer of the College shall make an annual Report of the condition of the fund to the Trustees, and furnish copies to the respective Donors when called for.

" 5th. The Trustees shall prosecute an active Agency for the establishment of this Fund, and the sum of Sixty Thousand Dollars shall be subscribed by the first day of January, 1850.

" In view of these conditions, it will be clearly seen that prompt and energetic action is absolutely necessary. Unless the whole sum of

\$60,000 shall be subscribed by the time specified, Jan. 1st, 1850, the effort fails, the whole labor is lost, and the suspension of the College seems inevitable.

"With this view of the case, the Trustees would urge upon the attention of the friends of the College the following points, as highly desirable to be attained:—

"1st. That those who contemplate making donations should decide to do so as speedily as a due consideration of facts will possibly admit.

"2nd. That each should aim to do as much as a reasonable regard to his circumstances will allow.

"3rd. That the earliest practicable day of payment be assigned.

"4th. That payment so far as possible be made in cash or productive property, in order that the interest may be soon realized for the support of the Instructors.

"5th. That the whole sum of \$60,000 be brought into a productive form within the year 1850.

"The Trustees have not thus hazarded the permanence of the College upon the present effort without due consideration of the circumstances and fair probability of success. They believe that the country never before has been in a situation so favorable to such an effort as at the present time; they believe that the College never stood so high in the favor and confidence of the community as now; and are confident that if the tried benevolence of the friends of the College can be brought into *seasonable action*, the result will not be doubtful. They *know* that if others friendly to the Institution will emulate the liberality of those who have already subscribed, the work will be speedily and surely accomplished."

One-fourth of the above \$60,000 has already been secured on the Reserve.

ILLINOIS COLLEGE.

In our last Annual Report it was stated that, with the exception of the College buildings, and thirty-three acres of land on which they were situated, together with Library and Apparatus, in all of which had been invested more than \$50,000; also \$4,500 in notes, bearing interest,—all the property of this Institution had been set apart and devoted to the payment of its debts, which amounted, in 1846, to \$30,000. This property was formed into a stock of three hundred shares, to be sold at \$100 each, and the proceeds applied directly to that object. At the Annual Meeting of the Trustees, in July last, the Treasurer, N. Coffin, Esq., reported, that one hundred and thirty-five shares remained unsold; of these shares, Mr. C. himself then became the purchaser, under a special contract, of which the following are the terms, viz.: that he should give security to the Trustees of paying all debts and liabilities of the College existing on the 15th of July, 1848, and that, in consideration of his coming under this obligation, the Trustees would make

over to him all the property of the College not excepted as above. Mr. C. then resigned his office as Treasurer of the Institution, in order to devote himself to the consummation of this important work. We have then ONE COLLEGE OUT OF DEBT; and yet, says the Treasurer, in a letter to the Secretary, under date of Aug. 14th, 1848, "had it not been for the timely aid of your Society, this College must have been at this time HOPELESSLY INSOLVENT."

The President of the College, in behalf of the Trustees, renews their application to the Society for aid. The expenses of the College for the current year he estimates at \$4,600, and the income at \$2,000, leaving a deficit of \$2,600. His appeal we will give in his own language:—

"In reference to this sum, I remark, that it is a very different case from that which we have hitherto presented. The life or death of the College is involved in the numbers which this statement brings before the Society.

"If we fail to meet our expenses now, all will be over with us. We have no longer 20,000 acres of land to fall back upon. Our friends will not stand by us another hour in running the College in debt. They ought not. The College must keep out of debt, or give up. Our Trustees feel pledged to the Society and to the community on this point, and *must* keep their pledges. Again, the Trustees have done all in their power to reduce expenses. Of three vacancies in the faculty, they have filled but one with a permanent officer, so that we have no permanent officers but a President and two Professors. We have also diminished the whole number of Instructors to one less than any previous year for a long time. The Trustees felt that they could not apply the pruning-knife any farther without endangering life.

We are no longer talking in vague uncertainties, but present a perfectly definite appeal. Is not this College, with its splendid site—its valuable buildings, Library and Apparatus for instruction—its near twenty years of experience, and all the hopes of the Church which have been clustered around it—all the labor and self-denial which have been expended on it—*worth saving*? If we can now hold up, we are confident—we have a right to be confident—of a speedy increase of income from other sources: Students will multiply, and we shall gain rapidly in the confidence of the public for efficiency and permanency. Nothing seems to me more apparent than that the College enterprise in the West requires that this Institution be sustained. There is a certainty, that in subsequent years the annual deficiency will not be more than \$2,000, while we have reason to believe that it will be rapidly reduced below that sum. If this deficiency is met, there will be opened before this College a new career of usefulness; but, otherwise, it is easy to see that the most serious disaster is inevitable."

WABASH COLLEGE.

It was stated in our last Report, that the indebtedness of this Institution had been reduced, by means of subscriptions

obtained in Indiana, from \$17,000 to \$5,000, and that the Trustees expected to make collections on old subscriptions sufficient to liquidate the whole. The Treasurer, in renewing their application for aid, says, that the debts of the College remain about as they were at the date of their last application. They have still some outstanding subscriptions; but it is very difficult to make collections. This debt would have been entirely liquidated before this, but for the necessity of using their collections in part to meet deficiencies in current expenses.

The Treasurer estimates the current expenses of the present year at \$4,000, and the income at \$2,060, leaving a deficit of \$1,940. He then says—"Our efforts, in agency, during the past year, have been rather limited, though considerable has been accomplished for what we call endowment scholarships. Our agent will prosecute his work the coming year. With a lively sense of our obligations to the patrons of the Society for their aid in times past, we renew our application for the year to come for the above amount, \$1,940."

MARIETTA COLLEGE.

In our last Report it was stated, that the debt of this Institution had been reduced since the organization of the Society from \$18,000 to \$9,600. It has since been increased to \$11,000. But the following communication from the President will show the reason of this, and furnish a striking illustration of the power of the Society to stimulate Western effort, as well as the value of the direct aid which it furnishes:—

"The above statement will give you a *general* idea of the pecuniary condition of the College, and of the progress which has been made in adding to its resources.

"You will notice that the aggregate of our debt has, since the last year's report, been increased. This is owing, in part, to the purchase of a piece of property in the College square, which the owner kindly held, to prevent a sacrifice to the Institution, and which the Board was under a moral obligation to assume, and partly to a deficit in our receipts, when compared with our expenses. The debt, moreover, has been gradually but steadily assuming a form more and more difficult to be borne. More than half of it is due now to the College officers, whilst they are deeply in arrears to their creditors.

"Something must soon be done to relieve them, or they will be crushed by the burden which is laid upon them.

"We desire to acknowledge most gratefully the amount of aid which we have received from the Society, though the sum has been, during the last, as during former years, considerably less than the difference between our current receipts and our current expenditures. It has still

been of vital value to us. It has kept alive hope, and it has stimulated effort on the home field.

"The apprehension has sometimes been expressed by pastors, and by benevolent individuals at the East, that the tendency of the operations of your Society might be to 'pauperize' the West—to paralyze effort among the Western friends of the Institutions aided by it. So far, at least, as Marietta College is concerned, *the contrary has been the result*. At the time when the Society went into operation, such was the stagnation of business in this région, and the general prostration of pecuniary affairs among the Western friends of the Institution, that, without the prospect of foreign aid, which your organization afforded, the attempt to keep up the Institution must, in all probability, have been abandoned. The aid received from the Society, inadequate though it was, encouraged the friends of the College to persevere, and, at the earliest day on which the condition of the country afforded any hope of success in the enterprise, an effort was commenced to raise the sum of \$50,000. The subscription was opened in May, 1847, and, for reasons which it is not necessary to detail, the payment of individual pledges was conditioned upon success in reaching the sum of \$25,000 before the first day of August, 1848. This point has been reached. Here, then, is an amount of \$25,000, besides some other considerable sums before subscribed, secured at the *West* for the cause of Christian education, to raise which, *not even an attempt would probably have been made, but for the hopes excited by your Society*.

"In the prosecution of this effort, we have met with many noble specimens of large-hearted Christian liberality. The subscription was headed by pledges of \$2,500 each, from two gentlemen, neither of whom is considered wealthy, at least in the Eastern sense of the word, and both of whom have previously been large contributors to the funds of the College. I have not room to refer to other donors, or to state circumstances which would show the self-denial with which many of the subscriptions have been made. There is one case, however, so remarkable, that I cannot refrain from mentioning it. A young farmer, in a neighboring town, who had received his education in part from this Institution, well knowing the embarrassment of the College, and hearing of the effort in which we were engaged, sent in a pledge to give to the Board \$600, upon two conditions: first, that he might be permitted for a time to retain the principal, regularly paying the interest, and, *secondly*, that in case of his decease before the principal should have been paid, the balance should be canceled, provided his estate should not be found sufficient to pay it, thus relieving his memory from the charge of insolvency. I leave you to make your own comment, and to judge whether there are not at the West at least some hearts which appreciate the value of such institutions as those which your Society is aiding to sustain.

In regard to our future wants, I may state as a reason why we shall need (for a year or two more) to stand upon the same footing, in relation to the Society, which we have occupied for the last year, that but a small part of the subscription which has been made, has as yet been paid; a considerable portion of it is also in lands, and other property not immediately available. It is highly important that the effort should be prosecuted immediately, either at the East or West, or in both sections at once, to bring up our subscriptions to the amount of \$50,000. Whilst this effort is in progress, and whilst we are engaged in getting

our subscriptions and property into an available and interest paying shape, it is exceedingly desirable that our current expenses should be met. The Institution ought not to be permitted to sink further in debt. Now is the time to place it in a safe and easy position. That we may be able to accomplish this, I need not say we look earnestly to the operations of your Society."

KNOX COLLEGE.

Before any appropriation was made to this Institution, it was visited by a special committee of the Board. In their Report the committee say—

"It was not the original design of the founders of this College, to apply for foreign aid at all. Their reliance for the endowment of the Institution was upon the sale of lands. Ten thousand acres lying in a body, were purchased, in the centre of which Galesburg [the seat of the College] was located. After certain reservations for the town and for Collegiate and Theological uses, the purchase was divided into farms, appraised upon the average of five dollars per acre. In consideration of the high price paid for these lands, the privilege was granted to the purchasers of the first forty farms of one hundred and sixty acres each, of keeping two students for each farm, in some department of the Institution, for a period of twenty-five years."

The first appropriation to the Institution was on condition that the Trustees should make all reasonable efforts to convert these scholarships into "a charitable fund." Since the last annual meeting of the Society, the following reply from the Trustees, to certain inquiries made by this Board, has been received:—

"Your questions to the Trustees are,

1. "What is the number of your Scholarships?" Ans. 80, of which 4 are lost, the scrip not being issued, the claimants dying.

2. "To what Department attached?" &c. Ans. No such distinction was made. The Scholarship-holder has the right to send to either department. The intent of the Scholarships being to educate the *families of the holders*, who contributed to found the Institution, a vast majority of the Scholarships consumed, have been and will be, in the Academy.

3. "How many in each Department have enjoyed the benefit of Scholarships during the past year?" Ans. The whole number of pupils the last year was 233. Of these, 26 were College students, and 207 members of the Academy. Males 119—Females 88. Of the 26 College students, 18 were on Scholarships, about one-third as a gratuity; and another third were the sons of Scholarship-holders. Of the 119 Males in the Academy, 29 were on Scholarships, and 90 were paying scholars. Of 88 Females, 27 were on Scholarships, and 61 paid tuition, making 74 out of 233 students who received aid from Scholarships. During any single quarter, but about 50 Scholarships have been in use. No scholar is received into the Institution on a Scholarship, who does not pay a

contingent bill of \$2 per year to the Institution; and but one scholar can go on a Scholarship at a time.

4. "What are the resources of the College?" &c. Ans. Notes and mortgages to about twenty-five thousand dollars, and buildings valued at from ten to twelve thousand dollars more. Village lots and other lands near the Institution, valued in the county assessor's list at about thirty-five thousand dollars, and some three or four thousand acres of land in adjoining counties. Our books and apparatus are worth, say three thousand dollars. The amount secured by note and mortgage, is the only productive fund yielding interest, which is about \$1400 per annum.

5. "What portion of this belongs to the Collegiate Department?" Ans. The village property was originally designed to support the Academies, but it was found the College must suffer if the original plan was strictly adhered to. It has therefore been departed from, and the funds promiscuously applied as needed.

6. "Will any portion of your annual deficiency accrue in the Female Department?" Ans. No. Both departments of the Academy have more than supported themselves.

The people in the vicinity of the College have recently subscribed some \$2000 for a building to be erected for the reduction of expenses to indigent students.

WITTENBERG COLLEGE.

The financial condition of this Institution was fully set forth in our last Report. Since that time, \$2,500 have been added to its funds, in addition to the \$600 pledged by the Society. The decision of the Board is to grant the same amount of aid to this Institution for the ensuing year, in the expectation that applications for contributions to the Society will be made to the Evangelical Lutheran Churches.

LANE THEOLOGICAL SEMINARY.

In our last Report it was stated that no general effort for the liquidation of debts had been made, in consequence of the suit at law some time since instituted against the Faculty, and at that time pending in the Supreme Court of Ohio. This was decided in favor of the Faculty by the Court in Bank. About the same time another suit was instituted in Chancery against the Trustees, being in the form of a petition of the plaintiff, David R. Kemper, that the Court would require the Trustees to conform to their Charter, which he claimed they had violated in two respects: 1st, In neglecting to require manual labor of the students: and 2d, In putting men into the offices

of instruction, who were not members of the Presbyterian Church in the United States.

On this suit the defendants demurred to the right of the plaintiff to institute the suit, and the Court sustained the demurrer. From this decision the plaintiff then appealed to the Supreme Court; but when the appeal came before the Court, he asked and obtained leave to amend his plea. His first plea was, "D. R. Kemper, a *donor*." His plea now stands, "D. R. Kemper, a *Presbyterian*, in behalf of himself and other Presbyterians." The Court reserved the decision till the meeting of the Court in Bank in January next. If the plea of the plaintiff is sustained, the case must go to trial on its merits, otherwise the whole matter is at an end. The debts of the Seminary have been reduced by about \$500 during the year.

It thus appears that since the last Anniversary of the Society, the amount subscribed on the Western field, absolutely or conditionally, for the benefit of these seven Institutions, or realized from the sale of property and applied to the liquidation of debts, exceeds \$60,000. This result stands so intimately connected with the operations of the Society, that we have a right to trace it to this source of influence. The following resolution, unanimously adopted at the Western Presbyterian and Congregational Convention held at Buffalo in June last, shows how our organization is regarded at the West.

"Resolved, That this Convention express their thanks to God for the very great good which has already been accomplished by the Society for the Promotion of Collegiate and Theological Education at the West, and they hope that it may continue its operations till the wants of the West in this department are fully supplied."

BELOIT COLLEGE.

An application for aid has just been received from the Trustees of this College, which is located at Beloit, in Wisconsin. It has been decided by a unanimous vote of the Board at its present meeting, to place it on the list of Institutions aided by this Society. From the Appeal of the Trustees [see Appendix] we learn that the citizens of Beloit have contributed \$12,000 towards the establishment of the Institution, and that the Hon. T. W. Williams, of New London, Conn., a member of this Board, has endowed a Professorship, by a donation of land valued at \$10,000. A donation of \$1000 in land has also been made by the Rev. Henry Barber, of Dutchess Co., N. Y. Wisconsin, from its location, the rapidity of its growth, the character of its population, &c., forms a field of surpassing interest for such an enterprise.

MOTIVES TO EFFORT.

We have not assembled simply to review the past, but also to consider the motives which urge us to the future prosecution of our enterprise. It was a noble conception of James Smithson, of England, which led him to commit \$500,000 in trust to the United States of America, to be used for the "INCREASE AND DIFFUSION OF KNOWLEDGE AMONG MEN." And in order to secure these noble ends, the munificent gift itself was not to be *diffused*, but hoarded and concentrated in an *Institution*. The Solar System is illuminated by light first condensed into a Central Orb. This is Divine philosophy—concentration in order to diffusion.

This is the philosophy which directs the movements of this Society. Every Institution which it aids in establishing at the West, is for the increase and diffusion of knowledge among men. Here also is concentration *in order to* universal diffusion.

It was a peculiar honor to this nation to be selected by a foreigner from amongst all the nations of the earth, to be A TRUSTEE FOR MANKIND. As a nation we can be charged with no higher trust. But in prosecuting the work of this Society, we are *in part* fulfilling such a trust. We can therefore on the present occasion select no better post of observation from which to discern our duties and responsibilities, than that sublime position into which the providence of God in a thousand ways is bringing us as a nation.

OUR COUNTRY.

The country itself which we inhabit is such a trust as has been committed to no other nation. Stretching from sea to sea, and from the frozen North to the burning South, it embraces within its ample boundaries every variety of soil and climate, and possesses internal resources that might well constitute the wealth of a world. It has bread enough to feed its own accumulating millions, and then to spare for famishing nations. Its very vastness is but an index of the mighty designs which God had in view in its creation, and whose wondrous developments make the briefest space in its history big with importance. The lateness of the period at which it was laid open to civilized nations, seems to indicate the part which it was to act in the last great drama of the world's history.

The manner of its early settlement stamped it with charac-

teristics that are still its glory, and will, we trust, be imperishable. It was opened and *dedicated*, as the grand asylum of the oppressed and persecuted. Hither the fretted and weary exile fled. Here unshackled man walked forth, and found ample room for the free spirit. As the devout worshipper kneeled upon the deck of the Mayflower, or on the wild shore, or in the depths of the wilderness—he felt that an ocean rolled between him and the prying eye of the informer, and he could give the boldest utterance to his holy aspirations and his opinions, without any fear that the sounding sea, the echoing shore, the pathless forest, or the howling winds, would read in his hearing some hated act of uniformity. The majesty of nature with which he was surrounded, seemed to *mock* at the very idea of *fettered* worship. He was alone with God.

TRUE PHILOSOPHY OF SOCIETY.

But such spirits were not sent here to rest, nor to live for themselves. The first great act of free worship done, they addressed themselves to toil, that they might fulfill their sublime mission. They were sent here to hold in trust for the benefit of mankind a *priceless boon*. Their own description of their work deserves to be written in letters of gold.

“After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God’s worship, and settled the civil government—one of the next things we longed for and looked after was TO ADVANCE LEARNING, AND PERPETUATE IT TO POSTERITY—DREADING TO LEAVE AN IL-LITERATE MINISTRY TO THE CHURCHES WHEN OUR PRESENT MINISTERS SHALL LIE IN THE DUST.”*

In these few words, uttered by simple-hearted but true men, as descriptive of what they *had done*, we have developed the true philosophy of society. And the place of our assembling, as well as the errand which has brought us together, renders a special notice of it appropriate. These few words, as a guide to the proper organization of society, are worth more than all the ponderous tomes ever penned by *visionary theorists*. Here is “Liberty, Equality, Fraternity,” in blessed reality—and simply because the delicate network of brotherhood which pervaded that infant society received its vitality from its connection with the throne of God.

Witness at the very outset the straight-forward declaration that “God had carried” them “safe to New England.” Then

* Young’s Chronicles of Mass., p. 551, Note.

next to building their houses and providing necessities for their livelihood, they "reared convenient places for God's worship." They had left cathedrals, and surplices, and liturgies, and rubrics, and mitres behind—but still they needed places, and "convenient places" for God's worship, and they would give no sleep to their eyes nor slumber to their eyelids, till the sanctuary arose, where they could worship "without the admixtures of human ceremonies."

They had also left behind them kings, and thrones, and despotisms, and as the next step in the great process, they say—"we," i. e. the people—the sovereign people—"settled the civil government." But an ignorant people could not administer such a government if "settled." The erected sanctuaries therefore must be supplied with learned expounders of God's word, and able defenders of the faith, or in their view the vital power of their whole system would fail. The following emphatic language furnishes the sole reason assigned by them why they "longed for" the advancement of learning—"dreading to leave an illiterate ministry to the Churches after our present ministers shall lie in the dust." We cannot suppose that they really *had* no other reason—but this in their view comprehended all others. Were they mistaken? Were they a band of religious enthusiasts, cast upon these shores by the effervescence of society in Europe—fit associates for wild beasts and roaming savages? LET THE NATION WHICH THEY FOUNDED ANSWER.

THE SAME WORK CONTINUED.

But the work of organizing society, which they commenced, has been going on for more than two centuries, and at the present time is proceeding on a scale of magnitude surpassing all previous periods of our history. Could those men be permitted to revisit the scenes of their early labors, they would no doubt be overwhelmed in view of what God had wrought through their instrumentality. Mankind are beginning to appreciate their labors. But in similar labors we are called to bear a part. And it is no less true now than it was two hundred years ago, that great streams of influence head in infant states of society. It is an exciting thought, that all over the boundless West, we can set such streams in motion. And the scattered drops of to-day will become a rill to-morrow. The next day rill will mingle with rill, and the swelling tide go on till it bears a mighty volume of blessings through the land.

We need not say "there are four months, and then cometh

the harvest." The great field whitens under the eye of the husbandman. "The ploughman overtaketh the reaper, and the treader of grapes him that soweth the seed." At the West, if nowhere else, "truth is stranger than fiction." No calculations in reference to the growth of that country are so startling as those of simple arithmetic. There is hardly danger of giving full play to the boldest imagination, and then taking its creations as sober verities. When we review a given period in the history of the West, we are almost sure to find our estimates made at the beginning deficient. The tide of emigration mountain-high rolls in, and the commotion and effervescence, caused by its commingling currents, are as if a world, "without form and void," were emerging from chaos. "The evening and the morning" of successive days in this new creation, reveal changes which strike every beholder with amazement. Villages, cities, and states, rise as by magic into full organic life, and must have all the institutions and influences of permanent society, or perish.

THE PHILOSOPHY OF SOCIETY NOT CHANGED.

In these circumstances, the West has no higher nor more pressing want than those *permanent* fixtures and influences that shall arrest and give stability to its fluctuating elements. Society needs anchoring. Every intelligent and candid mind acquainted with the true state of things, rebels against the idea of providing for the greatest wants of that country without such influences. The constituents of Christian society are the same now as they were two hundred years ago. And they must be created and held together by similar influences.

The history of this nation on every page furnishes undeniable evidence, that our ancestors took right views of society, when they put *an intelligent and godly ministry* as the *representative* of its vital forces, and the apprehended destitution of which was sufficient to fill their souls with dread. Indeed, all modern attempts to evangelize countries, but add confirmation to these views. It may be well here to give the experience of some of our benevolent organizations.

The American Tract Society, in its general view of Colportage, for 1845, uses the following language:—"It is not supposed, nor has it ever been, that Colportage furnishes a substitute for the preached gospel. On the other hand, it is the aim of the colporteur to prove himself every where and in all circumstances, the humble but faithful *auxiliary* of the evangelical ministry." The grand argument relied on by the

American Sunday School Union, to sustain its extended and benevolent operations in our new settlements, is the alleged tendency of Sabbath Schools *to prepare the way for the church and the ministry*. One of its most efficient agents in the West, says—"The Sunday School is never regarded in feeble settlements as an adequate substitute for the gospel ministry. It is more constantly established with a view to the establishment of such a ministry as an ulterior object." So also in Missions to the heathen. The Rev. Dr. Anderson, Secretary of the A. B. C. F. M., says—"I state it as the result of my observations and reflections for many years past, confirmed by what I have seen in the Levant, that the department of labor to be fostered with the most zealous care in Missions, is the *public, formal, stated, frequent* preaching of the gospel, at every station." A late writer in the Journal of Commerce says—"As to sustaining Christianity in this or any other country, without a regular, well-educated and faithful ministry, I don't believe in the possibility of it."

From every point of view, therefore, we reach the conclusion, that *our chief anxiety in reference to the West should be to furnish it with an intelligent and godly Ministry*. This is the grand point in the organization of Christian society now, as truly as it was two hundred years ago, and no less so on the banks of the Mississippi than on the shores of the Atlantic. Just in proportion, therefore, as there is deficiency here, weakness is carried into our whole system of evangelization. Were further confirmation needed, we might find it in the fact, that the great adversary, with all his legions, seems to be assailing this point. How many classes of professed Reformers, in the garb of Christianity, feel that they can never reach their anticipated millennium except over an annihilated Church and a prostrate Ministry!

SIGNS OF DANGER.

And yet at this very point dangers are thickening. "There is in the prospect of the American Church, at the present time," says the New England Puritan, "no fact more fraught with alarm than the rapid decrease of the number of young men devoted to the ministry."

In a circular, issued by the General Agent of the American Education Society in March last, it is said :—

"Since 1841, in the six Orthodox Congregational and Presbyterian Theological Seminaries of New England and New-York, there has been a decrease of Students from 501 to 298—more than *two-fifths*

in six years. About 100 will enter the ministry this year from those six Institutions. It is estimated that about sixty Pastors of Congregational and Presbyterian Churches, in New England and New-York, are annually removed by death. After filling the places of these, to say nothing of the waste from other causes, there will remain but *forty* to meet all demands for Foreign Missionaries, Home Missionaries, and Pastors of Churches newly formed within our own borders. But the case is growing still worse. The diminution has been more rapid the last year than before."

The average annual increase of Presbyterian Ministers in connection with the Triennial Assembly, since 1840, has been but twenty-eight. In the other branch of the Presbyterian Church, (according to the testimony of the Secretary of the Board of Education,) there has been no increase in the number of Candidates for the Ministry during the last five years.

A late writer in the Ohio Observer, in reference to the field in Northern Ohio, which the Theological Department of Western Reserve College is designed especially to supply, says:

"We have a demand for twenty Ministers every year, in order to supply ordinary vacancies and to do our proportion of the work of Missions."

And yet the last class of Theological Graduates at that Institution numbered but six—all but one of whom were engaged before they left the Seminary. This writer recollects but two Ministers, for the last five years, who came from the East, and still remain on the Reserve; but, within the same period, as many who were on the field have returned, so that nothing has been gained from the older States.

The last Report of the Education Society of the Evangelical Lutheran Church reveals a similar state of things, as will appear from the following extract:

"It is a subject of painful consideration which addresses itself to the Church, whence we shall supply the existing demand for Ministerial labor. Our duty is as clear and imperative as the word and the providence of God can make it. Independently of the heathen, who are stretching out their hands to us as well as to others for aid, the natural increase of our Church is suffering in many places from spiritual famine, while the immigrant Germans, from language and Church connection, naturally look to us for religious instruction. This subject becomes more painful when we consider that, since 1842, when the Church at large was blessed with extensive revivals of religion, the number of Beneficiaries has diminished constantly until the present time, whilst there has been no corresponding increase in the number of Theological Students who sustain themselves."

The Rev. Lyman Beecher, D. D., in a Discourse recently delivered in Boston, said that—

"If one thing more than another made him tremble for the welfare of his country, it was that so few pious young men of late years have entered upon a course of study in our literary Institutions. Almost all literary professions were crammed, but the demand for Ministers was never greater. If he had now one or two hundred Ministers, he could find work for them, especially in the West."

Individuals who are toiling in the Western field are known to have visited more or less of our Theological Seminaries at the East, within a few months past, for the purpose of securing additional laborers, but have gone back in despair of help.

In a recent number of the Home Missionary, it is said—

"From all parts of the Missionary field our Agents and Missionaries send up their 'special' solicitations for more laborers, and dwell on the peculiarities which seem to each to demand a preference for the field which he presents. But neither the resources of the Society, *nor the number of suitable laborers*, will allow these calls to be met. What, fellow-Christians and Churches of the Lord Jesus, shall be done in this emergency?"

We reply, that so far as providing "suitable laborers" is concerned, the answer is easy—we must urge on the work of *raising up a Native Ministry* at the West. Otherwise the sublime and heavenly enterprise in which the American Home Missionary Society is engaged, to say nothing of others, must be inevitably retarded, and that at the very time when it should advance with an all-pervading energy.

We must be consistent. That divine instrumentality which we make first in our reasonings, we must not put last nor middle in our benevolent efforts. Otherwise the million, for which there is at present no Evangelical Ministry provided, will soon be two millions, and so on indefinitely, and thus, as to all practical purposes, the argument *against* the Ministry would be constantly gaining strength.

THE GREAT PRACTICAL QUESTION.

This brings us to the great practical question which demands our attention on the present occasion, viz.: *What relation does this Society sustain to the work of providing the West with an intelligent and Evangelical Ministry?*

We answer, 1, That our Churches are dependent on Colleges and Theological Seminaries for the *education* of their Pastors. There are exceptions, but this is the rule. An educated and godly Ministry has ever been the strength and the glory of these Churches. Our ancestors, as we have seen, *dreaded* to leave an illiterate Ministry to the Churches after the living generation should lie in the dust. We profess to

follow in their footsteps. The progress of the world, too, only brings upon us motives of increased power to be faithful in this work. Hence the necessity of such Institutions as it is the object of this Society to secure.

2. The establishment of Colleges at the West widens the field from which candidates for the Ministry can be selected, and thus increases the probability that the average standard of qualification will be higher.

3. The education of young men at different points of the West secures a proper *diffusion* of those who enter the Ministry. The want of such diffusion has doubtless been greatly influential in producing that impression in respect to a surplus of Ministers, which now seems likely to result in serious disaster to the Church. Young men, born and educated at the West, will be likely to live, and labor, and die there.

4. Those who are trained on the spot, other things being equal, are best adapted to the country, and most likely to be useful. They grow up in sympathy with the people, know their circumstances, and can appreciate their difficulties; are familiar with their modes of thought, and feeling, and action, and can throw their influence through numerous channels, which would be closed to those who were trained elsewhere.

5, *An adequate supply cannot be furnished by the East.* It would be preposterous to expect such a supply even of present demands; but those demands are annually increasing with a fearful rapidity. Since our last anniversary, territory has been added to our national domain sufficient to make more than one hundred and thirty States, equal in size to the noble little State in which we are now assembled: add Oregon, and there are seventy States of the size of New-York. The present population of the three States of Ohio, Indiana, and Illinois, is greater, by half a million, than that of the thirteen Colonies at the time of the Declaration of Independence. Since the founding of Western Reserve College, in 1826, the population of Ohio alone has increased by not less than one million. The average annual increase of the population of New England for the first twenty years of its history, was about one thousand. At this rate it would have required one thousand years for its population to have equaled the increase in Ohio for the last twenty-two years; and the population of the whole country, sixty-eight years after its settlement, was only one-fifth of this increase. At the above average rate of increase, it would have been 300 years before the population of New England would have equaled the present *annual* addition to our population from foreign immigration alone. Thus we might

go on with our arithmetic, till we should be confounded and overwhelmed! Nothing, then, can be more preposterous than the idea that the Eastern States can meet their own demands for an educated Ministry, and the demands of the heathen world, and at the same time supply the wants of the mighty and still expanding West.

6, Colleges, located at proper points throughout the West, will greatly increase the number of young men on that field who will obtain an education. It is not only true that Eastern Institutions can never supply its vast wants by educated young men, drawn from their own fields, but they can never supply the deficiency from the West. Probably not one in twenty of those who have been educated in Western Colleges, would ever have crossed the Alleghanies to find a Literary Institution, because, (1.) The expense of an education would have been essentially increased. (2.) The idea of *distance*, and separation from home and friends, would have sensibly affected the minds of inexperienced and timid youth when about to decide so important a question. (3.) The existence of Institutions which are seen, and whose influence is felt in the communities where they are located, awaken in many a young man the first idea of obtaining a Collegiate Education. There is the gathering and dispersion of students, their intercourse with the people, and especially with circles of relatives and friends. At the great convocations, too, at commencement, the eyes of thousands are opened to the importance of education, and strong desires are awakened in the minds of young men to avail themselves of the advantages which Colleges afford. On some such occasion, an audience of thousands, assembled perhaps in a Western grove, for the want of an edifice sufficiently ample, is often thrilled by the eloquence of ardent young men, fresh from the halls of science; and the effect is greatly heightened by the fact that they are natives of the soil, or have adopted the West as their home, and are consequently a part of the *people*.

On one such occasion a young man sat among the crowd, and, as he listened, a desire to obtain an education was awakened, and kindled to a flame, and he resolved that he would never rest till he had availed himself of the advantages of the Institution. But his father was in straitened circumstances, and knew not how to dispense with the services of his son till he should become of age. For the time being the son abandoned the execution of his purpose, but his daily labors were within sound of the College bell, and every stroke reminded him of privileges of which he could not avail himself, and served to kindle afresh the fires within. Months and

in the College and in the preparatory department, and have gone out to become teachers, to enter professions, or to occupy other posts of usefulness in various parts of our country.

The religious character of the College may be seen from the proportion of pious students at any given period. For instance, of those whose names appear on the Catalogue of 1843-4, the proportion of the professedly pious is 82 out of 123, or two-thirds. Taking the Catalogues of six successive years, beginning with 1837-8, the proportion is a fraction less. But if for those six years, we omit the preparatory classes, and take only the Collegiate and Theological, the ratio of the pious students varies but a trifle from four-fifths. The present year the ratio for all the Departments is three-fourths.

The influence of such a proportion of pious students is very beneficial to the institution and to the surrounding country. It is powerful in rendering the discipline of the College easy and successful, and in making the College community peaceful and happy. The theological students perform much labor in the small vacant parishes and destitute places in the vicinity, and pious students of all classes are extensively employed, within a circuit of six or eight miles, in sustaining Sabbath Schools and Bible Classes. There are at the present time 10 Schools, in which 24 students are employed as teachers, and in which there are from three to four hundred Sabbath School scholars in weekly attendance. This system of benevolent effort has been sustained here, with a good degree of zeal and fidelity, for nearly twenty years.

This College originated when the missionary spirit in this country was young and active, and the church and her ministry earnestly sought the extension of the Redeemer's kingdom, and revivals of religion were highly prized and extensively prevalent. The same spirit has extensively prevailed in this College from its early foundation, and revivals of religion have been of frequent recurrence.

The College fast and concert of prayer in February is always observed in this Institution, and is frequently attended with a season of spiritual quickening of more or less continuance. These seasons are often attended with the manifest outpouring of the Spirit, and assume the character of a marked revival. For an example, I give the following extract from the official Report of the Faculty to the Trustees for the year 1843:—

“In the month of March, a revival of religion that had been for some time in steady progress in the church, extended itself throughout the College. At that time there were not more than twenty-three or twenty-five students on the ground who were not professors of religion. Of these we have good reason to believe that one half were converted to God, most of whom have since connected themselves with the College church, or with other churches, and are honoring the Gospel by consistent Christian deportment. The results of this revival have been very precious, as seen not only in the salvation of sinners, but also in the increased spirituality of the church and the general good order of the College.”

God has not forgotten his covenant, and the present year is to be added to the years of revival. During the last term, a very pleasant state of religious interest existed in the College congregation. The members of the church were, as a body, greatly revived and refreshed. Several of the students were, as it is believed, made the subjects of saving grace; and two persons belonging to families connected with the

College congregation, also indulged hope of having passed from death unto life. It is worthy of remark, that in almost every case where this happy change is believed to have taken place, it was immediately connected with the preaching of the gospel on the Sabbath—illustrating the truth of the apostolic declaration, “It pleased God by the foolishness of preaching, to save them that believe.”

WABASH COLLEGE.—The following sketch was furnished by Prof. E. O. Hovey :

“The early efforts, (and I hope also the later,) were accompanied with much fervent prayer. Those present at the first three days’ meeting of several almost penniless Home Missionaries, with a few elders of the Presbyterian Church in Crawfordsville, at the house of Rev. James Thompson, to consult and pray for the welfare, spiritual and intellectual, of the Wabash country, will never forget the earnest prayer offered for divine guidance and blessing, especially the closing scene, when, upon the spot selected for the Wabash College, in the midst of nature’s unbroken loneliness, they once more implored the divine blessing to follow their decisions.* The first operations of the Institution as a preparatory school, under the care of one teacher, now Prof. Mills, were shaped by much valuable religious influence, and during this incipient period, several hopeful conversions occurred. Yet it was not till about two years after the College proper was organized, under the Presidency of Rev. Elihu Baldwin, D. D., that there was a distinctly marked revival of religion in the winter of 1838. During this term there were about ninety students in attendance, of whom not far from

* The Rev. J. M. Ellis, now one of the agents of this Society, who was present at this meeting, gives the following account of the scene to which allusion is here made :—

“Being at the time an Agent of the Am. Education Soc., I became acquainted with the painful destitution of educated ministers in Indiana; and I learned from the brethren, that for the last four years they had been urging the moral destitution of that state on the attention of the Eastern Churches and Theological Seminaries—imploping their aid in sending more laborers into that great field, whitening and perishing for the harvest. And that for these four years of agonizing entreaty, only two additional ministers could be obtained for a population—then (1832)—of 400,000. This was a most depressing demonstration that the *East could not* be relied upon to furnish pastors for the teeming multitudes of that great state. At the same time it was found that there were some 12 or 15 pious young men of the best promise in the churches of the Wabash country, who would study for the Ministry, could they but have the facilities of education.

This seemed, in those circumstances, the clearest providential indication to found a College, for the education of such young men. After conversation and correspondence with all the brethren for 6 or 8 weeks, a general meeting for maturer deliberation and prayer was held at Crawfordsville, in which the most solemn and delightful sense of the divine presence seemed to pervade every bosom. In the end, the judgment of the meeting was expressed in a unanimous vote,—trusting in God, to attempt the founding of a College for the education of young men for the Christian Ministry. We then proceeded in a body to the intended location, in the primeval forest, and there, kneeling on the snow, we dedicated the ground to the Father, the Son, and the Holy Ghost, for a Christian College.”

30 were hopefully pious. Of the remainder about thirty were recorded among the hopeful subjects of the revival. In 1840 and in 1841 were also seasons of special interest, as the fruits of which some ten or twelve, it is thought, professed faith in Christ. In 1843 there was an interesting revival, bringing under the influence of religion some of the finest minds in the Institution. In 1846, 1847, and 1848, we enjoyed seasons of especial interest,—so that in the space of ten years the Institution has been visited with seven revivals. Other seasons of more than usual seriousness have occurred, and several conversions not connected with special excitement. One young man who had wandered to the West chiefly to gratify curiosity, providentially turned his steps to Wabash College. After being here a few weeks, a fellow-student, (who himself, from a boy behind the counter of a tippling shop, had become a student and a Christian in Wabash College, and now a minister of the gospel,) perceived that this stranger was troubled in mind, and seemed unusually sad. He kindly asked him to his room and inquired the cause—asked him if he was sick; he answered, “No—but I find I have a soul to be saved or lost!” He became a decided and active Christian. Another, born of Roman Catholic Parents, has, we trust, found the liberty wherewith Christ makes free. It is thought that there have been at least eighty-five conversions of students connected with this Institution. Of the five hundred and seventy-one students that have been connected with the College, 220 were either pious or became so after joining College. Fifty-two have been graduated, of whom thirty-nine were hopefully pious. *Twenty-two* of the thirty-nine were converted while connected with the Institution. Thirty-four are preaching in connection with different denominations; four or five are now engaged, or about to engage, in the study of Theology. So that about *four-fifths* of all our graduates are either in the ministry, or are preparing for it. I can add some facts, showing the efficiency and success of our graduates. In connection with the labors of those in the Presbyterian Church, some 20 new churches have been planted in Indiana. Some have labored in Illinois and Iowa, of whose success I have not facts to state. They have had under their labors about 25 distinct revivals of religion of greater or less extent. In these revivals between 400 and 500 individuals indulged a hope in Christ. With all our imperfections, we cannot but feel that God has owned and blessed our efforts, and that the time and money have been well expended for public utility, were we to regard only the obvious results. But with your view, that a “College is a tree of centuries,” may we not hope that ours, as it grows, will shed its fruit and extend its shade for the good of many generations.”

ILLINOIS COLLEGE.—This Institution had a religious origin in a double sense. The first movements in reference to it were made by Home Missionaries and others in the State of Illinois, interested in education and religion. Subsequently there was a union formed with them by an association of young men organized at Yale College, with a view of establishing a College in that State. The idea of such an enterprise originated in a Society of Inquiry respecting Missions, and previous to any knowledge of the movements for the same object in Illinois.

The President of the Institution, Rev. J. M. Sturtevant, D. D. in a recent communication, says—

“In the history of this College (founded in 1830) there have been at least six marked seasons of religious revival. One occurred in 1832 in connection with a revival in the village—one in 1834 when there was no revival in the village, and neither Faculty nor students attended religious meetings much in town—one in 1838 both in town and College—one in 1842, and another in 1848. Of all these, that in 1834 was the most general, powerful, and permanent. It pervaded the whole College. Our then large dining-room was converted into a place of solemn religious gathering, and the stoutest hearts seemed to bow before God's truth, and yield to the power of his Spirit. All the other five however have been seasons of the right hand of the Most High, and none of them more obviously so, than that of last Winter. Its fruits are still among us, and will I believe last forever.

How many young men have been in the judgment of charity converted in these revivals, cannot be ascertained with any accuracy; but the number with some probability may have reached as high as one hundred. Not a few of them too have been young men who came to College without a religious education, and without religious principles. Some of this class are now highly esteemed and useful Ministers of the Gospel. I will mention the case of two brothers who had been brought up principally within the mining region, and without any religion. One of these started for New Orleans to make his fortune; but the thought occurred to him that he would stop at this Institution, and improve his education a little. He accordingly joined the Preparatory Department, with no idea of remaining more than six months or a year. But he soon changed his mind, and resolved on a collegiate course. By his influence a younger brother was induced to come also. In the revival of 1834, both were converted. Both were afterwards graduated with honor, and are now preaching Christ with much acceptance and success.

Some six hundred young men have been educated in the Preparatory and Collegiate Departments of the Institution. The number of graduates is eighty-seven. Of these graduates, 41 have either entered the ministry, or are now in the process of preparation for it, and some six or eight more are very usefully employed as teachers. Another is a prominent and highly worthy member of the Legislature of this State, and one is a member of the Legislature of Iowa. With scarce an exception the influence of these graduates will be found to be in favor of the great fundamental principles of Protestant Christianity.

Of those who have left the College without graduating, a much less precise account can be given. Very many of these, however, have been for a greater or less number of years highly useful teachers of schools; a goodly number are preachers of the Gospel in different denominations. One of them, a Methodist, who left College at the close of his Freshman year, went directly into the itinerating system of that denomination. He rose very speedily to marked distinction, and though his labors soon ended by what seemed to us an untimely death, he left behind him a pathway of light which will lead many of his brethren onwards to higher attainments, both in knowledge and piety. He was a man of a truly enlarged and evangelical spirit.

The information which I have thus given, is meagre and unsatis-

factory, as all attempts to represent the influence of God's truth, and the agencies of his Spirit by figures, must be. The religious history of this College, to be known and appreciated, must have been seen and felt. It is recorded on high, and it is written in the minds and hearts of its Instructors and pupils, and in the religious condition of a great and growing state; and written, it is believed, in uneffaceable lines of light. It has been a history of revivals—of conversions from sin to God—of the triumphs of the Gospel. Sometimes our sky has been overcast, and the powers of evil have seemed ready to overwhelm us. But still the Lord has not forgotten us. He has come again in his mercy, dispelled the clouds, and filled our mouths with laughter and our tongues with singing. It is my conviction that the present religious state of the Institution, is more sound and more prosperous, than at any former period of its history."

MARIETTA COLLEGE.—This Institution was founded in 1833, mainly with a view to meet demands for competent teachers and ministers of the Gospel. In respect to the religious history of the Institution, the President, Rev. Henry Smith, D. D., writes to the Secretary—

"No records have been kept of the revivals which have occurred in Marietta College, so that the labor of collecting the facts which would be in point to your object, would be very great, and the results at best imperfect. I will however give you, as far as I can, the answer to your questions. The number of revivals which have occurred during the history of the College, is seven; and they have so occurred, if I am not mistaken, that no class has passed through College without witnessing one or more of them. The number of hopeful conversions amongst those who have completed their College course, is as nearly as I am able to remember from consulting the catalogue, 23—the whole number of graduates being precisely 100. The proportion converted of those who have been members of the College or Scientific classes, and left before the completion of their course, I am not able to give, but presume it to have been quite as large. The Academy and Scientific classes have always shared in these revivals, so that it would present a very inadequate idea of their power or their real effects, to confine the inquiry to the College classes. [According to the testimony of the Rev. Dr. Linsley, first President of the College, from eight to ten hopeful conversions occurred each year in the several departments of the Institution, for the first ten years of its existence.]

Of the 100 graduates, the number who were hopefully pious upon entering College, is 60, leaving a remainder of 17 who have left College without a hope in Christ. These statistics show that more than half of the whole number of those who have finished their College course and who entered College impenitent, left it the hopeful friends of the Redeemer. In regard to the number of our graduates who are either in the ministry or looking to it, it is impossible to speak with exactness. As nearly as can be ascertained, the number is *fifty three*. One of the most interesting features of the first revival (which like all the rest affected simultaneously both the town and the College) was the conversion of three members of the Board of Trustees, and the only three who were not the professed friends of Christ at the original organization of the Corporation."

KNOX COLLEGE.—In the language of one of the Founders of this Institution, "The object which gave birth to the enterprise was that of diffusing over an important region of country, at an early day, the combined influences of education and religion." Rev. Prof. Gale, in a letter just received, says,

"There are now in our College proper 52 attending Members. Thirty-eight of these fifty-two are Professors of Religion—five of them in the Methodist connection, one in the Baptist, and one Moravian; the rest are members of Presbyterian or Congregational Churches—sixteen have been graduated at this College (the first in 1846); all but one of whom were Professors of Religion, and are either preparing for the Ministry or engaged in teaching; two are members of the Union Theological Seminary in the City of New-York. Repeated Revivals have taken place since the establishment of the College. The number of hopeful converts I am unable to determine. I can recollect rising of *fifty* in the Collegiate and Academical departments. I have not kept a list, but considerably more, I think, have been the hopeful subjects of grace. The number of young men now in the Preparatory Department is seventy-five. About one-third of these are Professors of Religion, and rising of that number preparing for College."

WITTENBERG COLLEGE.—The end for which it was established is thus defined in its Constitution—"The object of this Institution shall be, the promotion of Religion, Literature, and Science in general; but especially the education of men of approved piety and talents for the Ministry of the Evangelical Lutheran Church." The President, under date of March 21st, 1848, writes—"Our winter session has been signalized by a precious revival of religion. Eight of our Students have professed conversion to God, and after a course of Religious Instruction continuing two months, made a profession of Christ on the last Sabbath of our session, the 12th of March. They are all intellectually and morally promising youths; and it was a deeply solemn scene to see them surround the table of the Lord. At the close of the term there was not a single room in the College in which morning and evening devotions were not held."

In the proceedings of the Convention of the General Synod of the Evangelical Lutheran Synod of the United States, just published, it is said—

"Wittenberg College, which this Synod aids in supporting, has now been in operation two years and a half. The Lord has graciously smiled upon this important enterprise, and signally blessed the efforts of its friends from its incipency to the present time. It is in favor with the citizens of Springfield, where it is located, and popular throughout the Churches of the State. The number of Students connected with it during the last term was 108."

There are at the present time fifty-one Candidates for the Ministry connected with the Institution, fifteen of whom are pursuing theological studies.

LANE THEOLOGICAL SEMINARY.—From the last Triennial Catalogue of this Institution, it appears that since the Seminary went into operation, as a Theological School, in 1834, about 300 young men have been there educated for the Gospel Ministry. The great majority of these, as we might justly expect, have selected the West as their field of labor, especially the three States of Ohio, Indiana, and Illinois. But they have literally gone into all the earth to preach the gospel to every creature. Of those whose fields of labor have been known to the faculty, there have been settled in Ohio 56, Illinois 29, Indiana 23, Massachusetts 9, New-York 8, Missonri 7, Michigan 5, Kentucky 4, Mississippi 3, Iowa 3, Wisconsin 3, Maine 2, New Hampshire 2, New Jersey 2, Pennsylvania 2, Maryland 2, Alabama 2, Connecticut 1, Tennessee 1, North Carolina 1, Oregon 1, Texas 1, Sioux Country 1, Canada 1, Africa 3, Sandwich Islands 2, Hindostan 2, Persia 2, China 1, Palestine 1, Siam 1, Ceylon 1, Jamaica 1. And their labors have not been in vain in the Lord. Three or four years ago the faculty took pains to collect statistics of the results of labor, and it was estimated that in ten years, not less than 2500 souls had been gathered into the Churches by means of those who had gone from the Seminary.

Professor D. H. Allen writes :—

“In respect to religious history, I think the fact that, for the last four years, we have enjoyed special evidences of the presence of the Spirit of God in the Seminary, might be worthy of notice. As our Students are all pious, or professedly so, a Revival here cannot be expected to manifest all the scenes of interest that attend Revivals elsewhere; still they have been truly *Revivals* (for where can religion be *re-vived* except where it has existed), and very precious Revivals have they been too, resulting in a higher standard of holy living and devotion to Christ than is usual among the Candidates for the Ministry.”

These are precious records of the operations of the Holy Spirit, and they form a most convincing and cheering answer to the inquiry instituted above, viz. “What relations does this Society sustain to the work of providing the West with an intelligent and godly Ministry?”

FREQUENCY OF REVIVALS.

The *frequency* of revivals of religion in Colleges which are under Christian influence, forms a most interesting feature

in the history of such Institutions. From the above sketches it appears that six Revivals have occurred in Illinois College since 1830, seven in Wabash College since 1832, seven in Marietta College since 1833, and "repeated revivals" in Knox College since 1841—i. e., since the period at which they were respectively founded. A similar frequency of revivals characterizes the history of Eastern Colleges. In the space of 25 years, ending in 1837, thirteen special revivals occurred in Yale College, besides several seasons of more than usual religious interest. Middlebury College, in the space of forty years, was blessed with ten revivals, some of them of great power. In Amherst College five Revivals occurred within the compass of twelve years, ending in 1835.

In some important respects, truth reaches the minds of young men at College under peculiar advantages.

"There is," says Professor Haddock,* "no such audience to preach to—certainly none compelled to attendance, so quick to see, so sensible to feel, the glorious truth, the transcendent beauty of the religion of the Son of God, and it seems to me that the Gospel has nowhere achieved so certain and so fruitful triumphs. The Sermons of President Dwight on Infidelity converted the College. The Lectures of Appleton found an intelligent response in the most juvenile understanding. Clear logic and a warm heart are never more certain to be appreciated than by an assembly of young men, too cultivated not to feel the force of argument, and still too generous not to refuse their homage to true goodness.

"We hear a great deal of the dangers of College, and yet I know of no place so safe for a son as a well-principled, well-ordered seat of science, nor any discipline so likely, with God's blessing, to preserve him from the dangers of the critical age of incipient manhood, as the discipline of good learning and Christian philosophy."

IMPORTANCE OF REVIVALS IN COLLEGES.

The *importance* of Revivals in such Institutions can scarcely be over-estimated. "Every Student in a College, of respectable talents and acquirements," says a late writer, "may be regarded as the representative of at least one thousand immortal beings, to be moulded by his opinion and example." How great a work then is achieved when some leading spirit among students is made the subject of renewing grace! President Edwards referred the commencement of his life as a

* Address in behalf of the Society, delivered in Tremont Temple, Boston.

Christian to the latter part of his College course at Yale. Dr. Dwight joined the College Church while a Tutor in that Institution. Evarts also, and Cornelius, and Nevins, are numbered among its converts. So also of the living. "Not a few of the best scholars and most eminent men of this generation among us," says Professor Haddock, "trace back their Christian experience, the spirit that animates their toils and the sweet hope that brightens life, even as it hastens to its decline, to some season of spiritual refreshing among the groves and by the altars of their Alma Mater."

CONCLUSION.

What better work, then, can we do for the Church, for our country, and the world, for the age in which we live, and for coming ages, than to aid in establishing here and there over the magnificent domain of the West, seats of science under Christian influence, where the sons of the West may be gathered, the power of the Holy Ghost called down, intellect and learning consecrated, and laborers prepared to go forth into the BOUNDLESS HARVEST! When oppressed with the magnitude of this work, some relief is brought to the mind by the fact, that so far as our Western boundary is concerned, we have reached our final limit, unless another Continent should be upheaved from the depths of the Pacific. In this direction, therefore, there is no more territory to be acquired, and here the restless tide of emigration which has so long been flowing westward, finds an impassable barrier. The outlines of the vast picture are drawn, and it is for us, and those who come after us, to fill it up. Shall it be covered with the blackness of darkness, or made RADIANT THROUGHOUT WITH LIGHT AND BEAUTY?

In behalf of the Board of Directors,

THERON BALDWIN,

Corresponding Secretary.

Donations

RECEIVED SINCE THE LAST REPORT.

Abington, Mass.....	\$56 00	constitute J. W. Wellman a L. M...	30 00
Augusta, N. Y.....	13 00	Clochester, Ct.....	33 29
Andover, Mass., Chapel Cong., \$25 00		Cabotville, Mass.....	27 00
South Ch., 72 62		Clarkson, N. Y.....	4 50
	97 62	Chatham, N. H., Cong. Ch.....	5 51
Ashby, Mass.....	46 35	Cummington, Mass.....	\$8 50
Ashfield, ".....	16 89	" Village, ".....	22 70
Amesbury, " to constitute Rev. James		" Hubbardsville ".....	8 66
Mordough a Life Member.....	40 00		39 86
Acworth, N. H., 1st Cong. Ch., to con-		Chester, N. H., 1st Cong. Ch., to con-	
stitute Rev. Edwin S. Wright, Mrs.		stitute Rev. L. Armsby a L. M.....	35 50
Es'her Howard and Samuel Finley,		Derby, Ct.....	35 00
L. Members.....	90 50	Deep River, Ct., to constitute Rev. F.	
Athol, Mass., Dea. Asa Hill, to consti-		W. Chapman a L. M.....	36 86
tute himself L. M., 30, others 13 75	43 75	Danbury, Ct., 1st Cong. Ch. and Society,	41 70
Bloomfield, N. J.....	37 00	Danielsonville, Ct.....	3 50
Brooklyn, N. Y., 1st Presb. Ch., \$169 93		Dudley, Mass.....	28 96
" 3d " " 77 50		Danvers, North Mass.....	100 00
	247 43	Danvers, South " a Lady.....	3 00
Bristol, Ct.....	51 56	Dover, N. H.:	
Brooklyn, Ct.....	36 25	To constitute Rev. Homer	
Brockport, N. Y.....	25 00	Barrows a L. M.....	\$38 00
Boston, Mass.:		Other subscriptions.....	18 00
Mt. Vernon Ch.....	\$332 32		56 00
Central ".....	211 00	Enfield, Ct.....	34 58
Old South ".....	157 50	Enfield, Mass., Enfield Benevolent So-	
Park St. ".....	85 00	cietv.....	100 00
Bowdoin St. ".....	85 00	Essex, Ct.:	
Pine St. ".....	57 72	To constitute Rev. Joseph D.	
Salem St. ".....	174 00	Hall a L. M.....	\$45 17
Miscellaneous:		In part to constitute John H.	
Hon. Wm. Appleton, to		Champlin a L. M., by his	
constitute himself a		father.....	15 00
L. M.....	50 00	In part to constitute Chas. C.	
A. Kingman 25; J. Field		Champlin a L. M., by his	
25; F. Jones 10; T. D.		mother.....	10 00
Quincey 10; E. W. Ba-			70 17
ker 10; W. P. Barnard		Exeter, N. H.:	
3; W. R. Spear, 5; S.		1st Church.....	\$11 12
Tilson, 3; cash, 1;.....	92 00	2d Church.....	11 00
	1244 54		22 12
Buffalo, N. Y., 2 individuals.....	7 00	East Hampton, Mass.:	
Bedford, N. H.....	27 18	Hon. Sam'l Williston.....	\$100 60
Chicopee Falls, Mass.....	14 50	Other subscriptions.....	18 10
Caldwell, N. J.....	5 75		118 10
Concord, N. H., 1st Cong. Ch., \$25 00		East Bridgewater, Mass.....	7 90
4th " " 10 00		Ellington, Ct.....	12 15
	35 00	Fall River, Mass., Central Cong. Ch..	25 00
Collinsville, Ct.....	21 14	Francetown, N. H.:	
Cambridgeport, Mass.:		To constitute Rev. Jona.	
Rev. Mr. Lovejoy's Ch.....	\$52 50	McGee a L. M.....	\$38 50
" " Stearn's ".....	50 00	Other contributions.....	2 50
	102 50		41 00
Charlestown, Mass., Winthrop Ch....	22 00	Farmington, Ct.....	62 09
Canterbury, Ct.....	4 00	Fitchburg, Mass.:	
Cambridge, Mass., Hon Joel Parker....	10 00	To constitute Rev. E. W. Bullard,	
Cornish, N. H., Miss Eliza Wellman, to		Mrs. H. N. Bullard, and Dea A.	


Farwell, L. Members, 90 ; other donations, 22 02.....	112 02
Fitzwilliam, N. H. :	
To constitute Rev. A. Jenkins L. M. 44 27 ; Levi Tower to con. himself a L. M. 30 00.....	74 27
Fulton, N. Y.,.....	51 00
Fayetteville, N. Y., G. Riley,.....	5 00
Franklin, N. H.,.....	18 50
Goshen, Ct.,.....	27 00
Greenwich, Ct., 1st Con. Ch., 21 00	
" " 2d " " 250 00	
	271 00
Gardiner, Me.,.....	10 00
Great Barrington, Mass., to constitute Rev. J. W. Turner a L. M.,.....	30 00
Grafton, Mass.,.....	7 00
Holland Patent, N. Y.,.....	35 85
Hadley, Mass.,.....	21 50
Henniker, N. H., to constitute Abel Conner a L. M.,.....	33 00
Hopkinton, Mass.,.....	25 00
Hartford, Ct., 1st Ch., 213 00	
" North Ch., 96 12	
	314 12
Hardwick, Mass.,.....	6 00
Hampton, N. H., in part to constitute Rev. E. D. Eldridge a L. M.,.....	23 37
Hatfield, Mass.,.....	35 19
Hinsdale, Mass.,.....	12 00
Ipswich, Mass.,.....	95 50
Londonderry, N. H., Pres. Ch., 45 07	
Lebanon, N. H., 1st Con. Ch., 61 25	
To constitute Dea. Samuel Wood, 2d, a L. M., 30 00	
	91 25
Lowell, Mass., Appleton St. Ch.,.....	23 00
Lyme, Ct., Con. Ch.,.....	10 83
Lee, Mass.,.....	33 38
Lenox, ".....	7 00
Leominster, " to constitute Rev. O. G. Hubbard a L. M.,.....	54 00
Lockport, N. Y.,.....	51 00
Long-Meadow, Mass.,.....	26 72
Mason village, N. H., S. Smith,.....	5 00
Meriden, N. H., to constitute Rev. A. Blanchard a L. M.,.....	38 29
Millbury, Mass., 1st Ch., 20 29	
2d " 11 00	
	31 29
Mason, N. H., to constitute Jonathan Batchelder a L. M., by himself,.....	30 00
Madison, N. J.,.....	18 75
Mt. Lebanon, Syria, Rev. Mr. Calhoun,.....	2 00
Mount-Vernon, N. H.,.....	8 46
Monterey, Mass., a friend,.....	1 00
Marlboro, ".....	15 65
Middleboro, Mass. :	
1st Con. Ch., to con. Rev. J. W. Putnam L. M., 31 00	
2d Con. Ch., 13 20	
	44 20
Manchester, N. H.,.....	52 00
Monson, Mass.,.....	43 30
New Haven, Ct. :	
1st Church, 238 00	
North " Timothy Bishop to cons. himself a L. M. 30 00	
other donations 91 00.....	121 00
Chapel-st. Ch., Elihu Atwater to cons. himself a L. M. 30 ; other donations 49 50.....	79 50
Yale College,.....	102 00
A. Townsend,.....	2 00
	542 50
Norwalk, Ct.,.....	102 00
North Braintree, Mass.,.....	37 50

New-York City :	
Central Ch., J. C. Baldwin for lands in Illinois, since sold and payable in one and two years 500 00 ; other donations 73 05.....	573 05
Bleecker St. Pres. Ch.,.....	150
Mercer-St. Ch.,.....	146 58
Broadway Tabern. Con. Ch., 49 00	
Brainerd Pres. Ch., Christopher R. Robert, to cons. himself a L. M. 30 00 ; other donations 50 00.....	80 00
John McComb 5 00 ; Edward Crary 25 00.....	30 00
	1023 63
Newark, N. J. :	
1st Presbyterian Church,.....	151 50
2d " ".....	70 00
3d " ".....	98 26
Central, ".....	25 01
	344 77
New Ipswich, N. H., to con. Rev. Samuel Lee a L. M., 42 00 ; to con. Mrs. Dolley Everett, Joseph Barrett and Eleazer Brown L. Mem's 90 00	132 00
North Wilbraham, ".....	11 34
North Chelmsford, ".....	23 00
Newbury, Mass., 1st Parish, to constitute Rev. L. Withington, L. M.,.....	53 38
Bellville Ch., to constitute Rev. D. T. Fiske, a L. M. Mrs. Mary Greenleaf, to constitute herself a L. M., 100 00	36 00
	194 33
Newburyport, Mass. :	
North Ch., a friend, to con. John Grant, of New Haven, a L. M.,.....	30 00
To constitute Capt. Nath'l Smith, a L. M.,.....	30 00
Other subscriptions,.....	18 00
Federal street Church,.....	11 00
	89 00
Norwich, Ct. :	
1st Church,.....	35 00
2d ".....	93 00
Main-st ".....	15 00
Greenville ".....	8 10
	151 10
Nashua, N. H.,.....	72 00
New-London, Ct., 1st Church, 16 00	
2d " 90 25	
	106 25
North Bridgewater, Mass.,.....	43 00
Northampton, Mass., 1st Ch., 62 50	
Edwards, " 7 00	
	69 50
Orange, N. J., 1st Presb. Ch., 22 63	
2d " " 35 55	
	58 18
Ogden, N. Y.,.....	32 46
Portland, Me., High-street Church,.....	50 00
Pittsfield, Mass., ladies of Rev. John Todd's Church, to constitute their Pastor a L. M., 30 75	
" others,.....	79 25
	110 00
Philadelphia, Pa. :	
1st Pres. Ch., Samuel H. Perkins, David Lapsley and Henry J. Williams, 30 each, to cons. themselves L. Members, 90 00 ; other donations 532 50.....	623 50
3d Pres. Church,.....	84 50—707 00

Pawtucket, R. I., to constitute Rev. C. Blodget a L. M.,.....	30 00	Troy, N. Y., 1st Pres. Church,.....	70 00
Providence, R. I. :		Taunton, Mass.,.....	6 50
Beneficent Church, to con- stitute Rev. J. P. Cleveland, D. D., a L. M. 30 00 ; other donations 95 98.....	125 98	Trumansburg, N. Y.,.....	50 00
Richmond-street Church,.....	123 84	Uxbridge, Mass., to con. Rev. John Orcott, Wm. C. Capron, and L. Members.....	101 00
Mrs. Jenkins 15 ; a lady 15	30 00	Upton, Mass.,.....	17 50
	279 82	Vernon Centre, Ct.,.....	100 00
Penn. Mass.,.....	4 84	West Springfield, Mass.,.....	\$67 67
Pomfret, Ct.,.....	25 66	Ireland Parish, Edward Smith	25 00
Plymouth, " 1st Con. Church,.....	40 00		92 67
Plymouth Hollow, Ct.,.....	23 25	Wrentham, Mass., to con. Rev. Horace James L. M.,.....	41 40
Pol'keepsie, N. Y., R. Wilkinson.....	40 00	" North, " to consti- tute Rev. Tyler Thatcher a L. M.,.....	30 00
Pelham, N. H., to con. Rev. E. B. Fos- ter, Mrs. C. P. Foster, and Seth Cutler, L. Members.....	90 00		71 40
Ridgefield, Ct.,.....	47 13	Worcester, Mass. :	
Royalton, Mass., 1st Con. Ch. in part to constitute Rev. N. Hazen a L. M.,.....	24 60	Union Church.....	\$44 00
Rufus Bullock, to constitute himself a L. M.,.....	30 00	Ladies of the two Sewing Societies of the Union Ch.,	50 00
	54 60	Individuals in the 1st Ch. and the Calvinist Ch.,.....	23 00
Rockville, Ct.,.....	45 75		122 00
Reading, Mass., 1st Con. Ch. to con. Rev. Aaron Picket L. M. 30 ; Dea. Jabez D. Parker, in part to con. him- self L. M. 15 ; Mrs. J. Parker in part to con. Rev. Benjamin Parker, Miss. to Sandwich Islands, a L. M. 15 ; other donations, 55 50.....	115 50	Woodbury, Ct. :	
Roxbury, Mass., Elliot Church,.....	74 79	North Church.....	\$29 13
Rehoboth, ".....	15 20	South Church.....	16 03
Rochester, N. Y. :			45 16
Washington-street Ch.,.....	55 00	Wethersfield, Ct.,.....	60 00
Brick Church,.....	107 00	Westfield, Mass.,.....	35 00
	162 00	Westbrook, Ct., to constitute Rev. Wm. Hyde a L. M.,.....	30 00
Randolph East, Mass.,.....	55 00	Westville, Ct., Cong. Ch.,.....	23 25
" West, ".....	45 10	Winsted, Ct.,.....	31 37
	100 10	Winchendon, Mass. :	
Southampton, Mass.,.....	62 05	1st Cong. Ch.,.....	\$13 00
Springfield, Mass., 1st Church, 16 25 2d " 33 50	49 75	Cong. Ch.,.....	17 67
			30 67
Somers, Ct., to constitute Rev. Joseph Vail a L. M.,.....	50 00	Waterbury, Ct.,.....	103 50
Stamford, Ct., 1st Con. Church,.....	35 00	Woodstock (Muddy Brook), Ct.,.....	24 35
Stockbridge, Mass.,.....	33 19	Westminister, Ct.,.....	10 05
Sturbridge, ".....	50 00	Whitonsville, Mass.,.....	21 00
Sandisfield, ".....	10 00	Watertown, Ct.,.....	29 25
South Woodstock, Ct.,.....	13 25	Weymouth, Mass., Union Society of Weymouth and Braintree,.....	20 28
Scotland, ".....	10 50	Watertown, N. Y., 1st Pres. Church...	54 54
Shrewsbury, Mass.,.....	42 00	Williamstown, Mass.,.....	21 00
Southington, Ct.,.....	50 50	Webster, ".....	10 08
St. Louis, Mo., W. S. Gilman,.....	10 00	Westboro, ".....	66 88
Sudbury, Mass.,.....	27 50	Williamsburg, ".....	22 25
Slatersville, ".....	15 25	Whately, " 2d Con. Church...	10 51
Southboro, ".....	18 44	Western N. Y.,.....	43 00
Seekonk, ".....	6 50		
Sweden, N. Y.,.....	2 25		
South Reading, Mass. :			
Con. Church to constitute Rev. A. Emerson a L. M.,... 35 50			
Cash,.....	10 00		
	45 50		
South Weymouth, Mass., Con. Church,	30 00		
Seabrook, N. H., Con. Church,.....	6 00		
Suffield, Ct.,.....	13 00		
Skaneateles, N. Y.,.....	15 00		

OTHER DONATIONS.

Springfield, Mass., M. & C. Merriam, 7 copies Webster's Dictionary.....	42 00
Bristol, Ct., Brewster & Ingraham, in Clocks.....	15 00
Waterbury, Ct., E. E. Pritchard, in Buttons.....	12 00
Bloomfield, N. J., J. C. Baldwin in Stationery.....	3 00
Newburyport, Mass., C. Whipple, in Books.....	—

 See Financial Statement, p. 11.

APPENDIX.

ADDRESSES AT THE FIFTH ANNIVERSARY.

ADDRESS OF REV. CHAALES WHITE, D. D.

MR. PRESIDENT—I propose to make a few remarks on the claims of Western Colleges to the favorable consideration and aid of Eastern patriots, scholars and Christians.

The action of these Colleges in behalf of a *sound and thorough scholarship at the West* is one ground of their claim upon Eastern encouragement.

In accomplishing this object their first influence is necessary, and is felt in removing existing formidable obstacles. One of these is a deep and general prejudice against literary training in Colleges. These seats of learning, as is supposed, produce and continue those invidious distinctions in society already too wide and too numerous. The working classes, confessedly a large part of the sinew and worth of the community, are often heard to allege, that Colleges, besides elevating a few, made by Heaven their equals, to lord it over them, encourage lazy idleness and ill habits. They regard them like packages of goods and boxes at store-doors, as great lounging-places made respectable, as popular lures to beguile away precious time, that ought to be employed in the sober duties of life. Others, looking at them in a religious light, believe them formed to nourish sectarianism, bigotry, exclusiveness; to stereotype irresistibly their own peculiarities of faith and morals upon all the unpractised, unwary youth committed to their Jesuitical mint. This prejudice, standing directly opposed to almost the only means of a liberal education existing in nascent communities, is deep-rooted and widely diffused.

Another obstacle is a settled impression, that instruction in the higher parts of an intellectual course, is unnecessary, and perhaps prejudicial. Great numbers urgently insist, that Common Schools are the best and only needed Colleges for republicans. After graduating in these, energetic, independent minds, and none others are worth cultivating at all, will, as they believe, school themselves, and school themselves well and largely for any sphere which they may be called to move in. The learned professions, they freely admit, as well as the higher fields of science, require mental acquisitions and mental discipline far beyond what can be furnished by these elementary seminaries. But the men, say they, who cannot obtain both these by self-guided inquiries and self-imposed intellectual exercises, should infer that Heaven designs them for some other sphere of action. Franklin, they allege, was never drilled in a recitation-room, nor initiated into philosophy by blackboard, diagram and lecture, to teach him how to put the lightning into a bottle, and play with thunderbolts as with rush-lights. Bowditch, they add, was never driven through Euclid, and Conic Sections, and Calculus, whether he would or not, at the point of College authority; nor Washington, Patrick Henry, nor Clay, called by a College bell from chapel to recitation, from recitation to chapel, from the Professor of Mathematics to the Professor of Languages, from the Professor of Languages to the Professor of Rhetoric, and so successively through a formidable line of installed dignitaries. Yet, in profound scholarship, in a pure, clas-

sical, splendid eloquence, these self-constructed men are unrivalled and unequalled. Cease, they tell us, cease crowding the soil with plants from the green-house, and the rich teeming earth will send up healthy towering occupants; shut up the Colleges and deliver us from these nursed, protected, formal, feeble, dependent products, and we shall have men—men original, independent, powerful!

A third obstacle to an establishment and diffusion at the West of a superior scholarship, is a prevalent haste to rush into the professions. It is with vast difficulty that a young man, intended for these spheres of life, can be induced to pursue a course of thorough education. Situated in the midst of the stir and excitement incident to society in the process of rapid formation; in the midst of a general growth and progress, where the qualified and unqualified, the superior and inferior, seem to be swept on together, almost irrespective of personal exertion; in the midst of promises of immediate and brilliant reward to professional services: in the midst of a population in no wise disposed to criticise their efforts severely, or to be dissatisfied with anything possessing a dashing vivacity, fluency, and boldness—in the midst of these circumstances, the tendency to enter on professional life with exceedingly slender qualifications, is general and powerful. The scene presented at the entrance of the professions is like that at a wharf before a ship sets sail. The passengers must be aboard, come what will! They push ahead as if it were a matter of life or death. One leaves behind him his trunk, one his pocket-book, another his stock of sea-stores, another his important papers, and there is not one who has not left much behind him; a few, in their haste and rush, fall off the plank into the sea, and at much risk and vexation, covered with sea-weed and mud, are hauled on board. On board! on board at all hazards! by plank or by sea; clothed or denuded; trunk, papers, stores, money, or no trunk, papers, stores, money! on board, whatever else is gained or lost! Such is the rush and scramble to get into professional life. This disposition is manifest through the whole course of an education. Western Literary Institutions are mortified to see themselves acting the part of an up-town omnibus, discharging its passengers at every street-corner. Some students leave at the preparatory stage of their course, some fall out just after entering Freshman, some at Sophomore, some at Junior, some at Senior standing. The excitement, the golden profit, the clustering honors of a profession invite, and captivate, and carry them off in spite of all opposing influences.

The removal of these prejudicial impressions and tendencies, as also the establishment of correct and liberal sentiments, is the legitimate and capable duty of Western Colleges.

They are called to disabuse and undeceive the country in respect to them all. Especially they are to convince its professional classes that those who become brilliant and eminent without training, or by a process of self-development and self-instruction, are exceptions, and should not be used as data for the establishment of a general proposition. That a *general* expectation of eminence and success, *without culture*, or by unguided culture at the first, is as absurd and preposterous as it would be for every insect on the land to expect to be an original luminary, because a few animals are of themselves phosphorescent—for every fish to expect to be a galvanic battery, because some eels have electrical power—for every lump of iron ore to expect to be a mariner's compass, because a few specimens of that mineral are endowed with the magnetic principle.

Besides the correction of prejudices and errors, the higher Literary Institutions can do much to introduce superior scholarship into the West, by being themselves good exemplifications of solid learning, and by sending abroad annually sound scholars into the midst of the population.

There is no law of matter or of mind more invariable, or more powerful, than intellectual sympathy. Almost as an instinct does mind respond to mind! Intellectuals, like the stars, are eloquent, when their voice is not heard. Thought intense sculpts itself on the forehead, intelligence beams on the countenance; the mind's great occupations and communions are revealed in outward air and manner. Without assuming to be an instructor, every graceful intellect from our literary

institutions, will have, unconsciously and uninvited, clusters of pupil intellects around it, drinking in its light, worshipping its riches and its might. Moreover cultivated minds have their voice, and whenever they speak there will be listening and learning minds to hear, to awake, to thrill. It is not intimated that there can be, in this way, any sudden creations of superior scholarship. But the various private and public communications of excellent scholars, by conversations and addresses, will have electrical efficacy. Their intellectual wealth, their thirst for truth, their reverence for learning, their conceptions, their power, breathed forth and manifested in a pure eloquence, will communicate spirit, hope, and action through a wide realm of susceptible mind. This effect will be specially visible in the learned professions. So long as man is man, it will occur inevitably and invariably, that no individual can take a high intellectual position at the bar, in the pulpit, in the legislature, on the bench, or in the medical art, without provoking the emulation of a whole band of spirits about him. Do we see a powerful advocate, a successful preacher, a profound jurist, an elegant debater, or an eminent physician, standing forth alone in his profession, all his compeers left behind him? Possibly he may continue to stand thus alone; but if he does, he must make giant strides, forward and upward. A phalanx of aspirants, climbing rapidly and resolutely up, will soon plant their feet on the same eminence which he now occupies. Many an individual, at the top of his profession, has seen rush by him and beyond him, rival spirits who were waked and prompted solely by his own brilliancy and success. This excitement, emulation and advancement, reach down through all the ranks of educated men. When the highest existing standard is raised, and the best scholars become better, every stratum of salient mind below, rises up successively, like steam when the downward pressure is off. The spirit of society in this country will allow of no broad belt between its different grades. If the large, tall trees push higher their heads, the lesser and lower will shoot upward luxuriantly and rapidly after them. The advancement of the Faculty of Colleges in solid learning, the production by them of proportionally riper and sounder scholars, the consequent lifting higher up of numerous other minds abroad in the country, the eventual giving new intelligence and power to the entire body of literary and professional men—these constitute a truly brilliant series of effects; they present an aggregate accomplishment of surpassing importance. The position of Colleges, as capable of being the original sources of such successive intellectual illuminations, is truly a proud one. They beam up their light: it is kindled and rekindled like signal fires on the hill-tops, until it shines over the whole face of the land! Accomplished minds, the production of seminaries of learning, are to the country a glory, real and permanent. No present clouds, no passage of centuries, can hide or obscure them.

II. Another service of which Western Colleges are eminently capable, is an important and useful action on Common Schools.

Their first effect in favor of these juvenile institutions, is to produce an appreciation and desire of education among the mass of the population. Negligence and indifference in respect to all intellectual cultivation, are inevitably incident to new settlements. The first business of the Western emigrant is to protect himself from the elements, and obtain daily food of the coarsest materials. Neither a school, nor a school-house will be thought of, till the demands of nature, which cannot be delayed, are satisfied. The population for many years is sparse, making schools inconvenient. Owing to the equality and simple habits of pioneer life, and the few requisitions made for educated mind, the disadvantages of being destitute of a Common School training, are but little felt. These causes, operating together, produce in new countries a great and general apathy in respect to early education. So long as this indifference remains, efforts in behalf of schools will be feeble and nearly fruitless. There might exist ample funds, competent instructors, required and superior books; but if primary education be not valued and desired, these advantages will be like facilities for farming and manufacturing, where there are none desirous to engage in these employments; or like a noble fleet of merchantmen, rigged and manned, where men wish neither freight nor passage. Indiffer-

ence is a dry rot, a palsy. Until this is taken away, every movement in favor of education is a useless agitation in a valley of death: changes are no improvements: it is all dry bones and inanimation still. It is indispensable, that a strong educational feeling, as a life, as a passion, as a stirring impulse, pervade the community. Mental culture must be a family ambition, a neighborhood pride, a universal emulation. It must become a habit, an expectation, a pre-requisite element of social organization. Colleges can greatly assist in the production of this state of things. If the spirit of education linger at all among the people, they can evolve, fan, instruct it. If it be wanting, they can create it. A part of their power is exerted on the simple principle of that commendable rivalry, alluded to. Unreached eminences, unattained advantages, are instantly valued and desired, on being laid out fairly before the general mind. It is the first and strongest impulse of man, from infancy upward, to push himself into all the visible places which are above him, especially into all the places where he sees others in actual possession of superiority and importance. The grand vocation of Colleges, as before stated, is to plant over the face of society, men of developed, refined, enriched, influential minds. There will be around each of these, not the aspirations and tug of colleagues and rivals only, but an awaking, a struggle, a resurrection of the general mind. A zeal, a hope, a stern unfaltering purpose will be kindled, which nothing can resist. In the hearts of fathers, mothers, sons, daughters, simultaneously is whispered the inquiry: Is ignorance all that lies between us and possessions, prerogatives, distinctions? Bridged shall be the chasm! Is it true, positively, that education can conduct and advance us to them all? No longer dwell we and our families here, linked to these inferiorities, crushed under this intellectual poverty. Up! out of this place! Up, we all! Build school-houses, plant schools, call schoolmasters, furnish books, gather the children, inspire the youth! evolve, uplift the population!

A more direct and immediate influence of the educated, whom the Colleges are able to plant among the people, is exerted by their private suggestions; by their efforts through the press; by their public lectures. In these methods they may communicate a mass of needed information, present an array of powerful motives, an accumulation of fervid, eloquent appeals, which shall produce, in a single year, more spirit, action, and accomplishment in behalf of Common Schools, than a quarter of a century would have witnessed in the absence of these exertions. The necessity of bringing such influences to bear on the community, in order to success and thrift in primary education, arises from the nature of the case, from the fact that a negative is to be supplied with a positive, a nonentity with an entity. As there is no element of life, action, or improvement in a negative, in a non-existence; nothing in a shadow to change itself to substance, in a vacuum to fill itself with matter, in darkness to turn itself to light, if there ever be substance, matter, light, where none existed before, they must be introduced from exterior places, and by means of exterior power. If schools, juvenile instruction, study, mental culture, ever fill and bless, to a needed extent, the regions where they are wanting now, influence from abroad must be largely and energetically employed. Of our present ten millions of people in the Valley of the Mississippi, more than half a million above the age of twenty cannot read and write. One million four hundred thousand, as is supposed, between five and twenty, now attend no school, and are likely therefore to grow up unable to read and write. Then there are three millions more whose education is exceedingly slender. These facts show a melancholy extent of negation, a wide waste of destitution and lethargy. How shall it be all occupied with the facilities of primary education? How shall it be all animated with incipient intellectual life and culture? It is to be done, to a great extent, through the ministries of educated, large-minded men from the higher institutions. Through all this blank desolation, they must stir up or create a high estimation, an ardent, general, irrepressible enthusiasm of education, and then arouse and direct a strong and permanent movement to people it with school-houses, to introduce to it competent instruction, to enrich it all over with cultivated mind!

Colleges are capable of a more direct and immediate beneficial influence, still, on Common Schools. I refer to that which can be exerted to improve the charac-

ter of their books and of their instruction. Whatever may be true of the action of Colleges, in these respects, in older sections of the country, at the West, their aid is invaluable. As the amount of accomplishment, in all nurseries of instruction, will ever depend upon the qualification of their teachers, whatever improvement may be effected in the intellectual guides of the childhood and youth of the West, will be a radical and essential service. Thousands are now employed as instructors, especially in the new portions of the country, with such meagre acquirements, a statement of them would hardly be credited. Great sums are annually expended, *wasted, more than wasted*, for instruction, which, through incompetency, is never attempted to be given at all; for useless, inefficient teaching, not deserving the name of instruction: for erroneous inculcation, requiring a reverse process, and occupying more time in the unlearning, than in the acquiring. The Colleges can perform a truly important labor for these wronged communities, by sending to their schools men qualified to give able and right instruction. One hundred and seventy-five thousand teachers of this description are needed in the Western Valley.

These institutions have another valuable service to perform in relation to books for the schools of the country. Few works of any description are found in new settlements. Of elementary ones for schools, there is often not one fourth part of a competent supply. Not unfrequently, a numerous family of children present themselves to their teacher, with but one or two text-books for all their studies, and for all the different stages of their advancement. In many instances the character and variety of the treatises furnished, are still more unfortunate than the deficiency. Those used even now, in portions of the West, are nearly as heterogeneous and ill adapted as could well be collected together. Straggling copies of almost every edition of almost every school-book, published within the last forty years, including chance volumes of hymns, tales, biography, history and theology, are frequently seen coming into a school at its opening, like the animals of every sort into Noah's Ark. However capable and indefatigable the teachers, however susceptible and industrious the scholars, improvement with such helps will be exceedingly embarrassed and slow. This state of things is not owing to any dearth of suitable works in the depositories of the book-publishers. Their rooms are crowded and groaning with productions so able, so skillfully adapted to the various stages of a primary education, there seems, at first view, scarcely any thing left for desire or improvement. The reading books, particularly those for more advanced pupils, are collections of the finest specimens of writing to be found in our language. How shall these invaluable elementary lessons for childhood, so adapted and perfect as to become almost text-book and teacher, as also the higher grade of treatises, full of purity of sentiment, grace of style, wealth of thought; how shall these guides and models be removed from the shelves of the booksellers, and be introduced into all the school-houses of the land? The simple reply of the political economist is, create a demand and the transfer will be made in a single month! But how shall the demand be created? By the Colleges. *The taste and education and literary enterprise*, produced and diffused over the country by these institutions, constitute the most appropriate and powerful agency for this purpose, which is capable of being devised. That agency has already acted largely and efficiently in this direction. It is still effecting the most important changes. It is hereafter to work still wider and happier results. This one service of placing superior text-books in the hands of all, is capable of doubling, perhaps quadrupling the effectiveness and the good to be looked for from the primary education of the Mississippi Valley. In its accomplishment, the influence and aid contributed by Western Colleges will make them remembered as benefactors of their country. The importance and value of this labor, every intelligent citizen will perceive almost as an unhesitating intuition. To expect satisfactory improvement without proper books, is to expect an ascent to heights without intermediate footholds. Even the angels in Jacob's vision, had a "ladder" on which they reached the skies.

Colleges have ever guided, guarded, invigorated Common Schools. They are the *natural* patrons and instructors of them, because these juvenile nur-

series are the sources of their own life and growth, just as the mother stork is the natural nourisher of the young brood, because they are afterwards to bear herself abroad upon their wings.

I like however another figure better—I prefer to think of the College and the common school as those double suns which astronomers tell us revolve about each other with mutual illuminations, and, as copartners, constitute a common centre of light and heat for their common retinue of worlds. The higher and lower institutions exchange freely with each other advantages and influences, by which both are improved, and then unite in throwing blessings more munificently abroad upon the community. Neither of them can be spared without disturbing an important harmony of influences in society, nor without withdrawing a large portion of its elevating and conservative forces.

Excluding Territories, we have in the States of the Union, lying in the Mississippi Valley, one College for every 22,000 square miles. This is the same ratio as would be one College for Connecticut, Massachusetts, and New Hampshire. Within the same States, there is room for 276,000 school districts, of four square miles each. In these districts, there are already two millions of children, between the ages of 5 and 15. I love to think of Western Colleges as standing among these 276,000 districts, and these two millions of children, with their best energies and wisdom employed to furnish them, as they shall need, with excellent teachers and teaching, and with all other desirable aids and encouragements. I love to think of them as receiving largely in turn from an instructed population, supplies, supports, and blessings. Common schools no doubt will prosper and grow in proportion to the prosperity and growth of these central Institutions, much as satellites wax and shine with every new brilliancy which is kindled upon the face of their parent orbs.

III. But the grand duty and accomplishment of Western Colleges is the introduction of Christianity into Western civilization.

You will scarcely permit me to occupy you with remarks upon a truth so apparent, and so readily admitted, as the importance of Christianity to the best Civilization.

Confessedly, society *without this great power*, however improved by other agencies, will present itself with many and essential deficiencies. In the absence of Christianity, *the arts*, though possessed of merit, will have a tendency to the mere gratification of taste more than to the substantial utilities of life. Literature, also, without this salt, while confessedly possessed of elegance, copiousness and power, betrays a similar tendency, and is ever verging to the specious rather than the solid, the imaginative rather than the real, the amusing rather than the instructive. Social refinement, without the infusion of Christianity, produces dignity and polish of demeanor upon the outside of society, but leaves underneath, in the affections, much roughness, much insincerity. Its courtesies are rather chivalries than kindnesses; its professions rather formalities than emanations of the heart. Its modes of life have more expensiveness than elegance, more gorgeousness than taste. A Civilization without Christianity, nourishes ambition more than noble eminence, grandeur more than greatness, glory more than virtue. It is a cold culture and ministration round about society, rather than a warmth and a life in its heart. In times of perfect tranquillity its defects do not appear. But when public passion is stirred; when ambitious spirits are waked; when corruption breaks out into power; when revolution and anarchy disgorge the rottenness festering in the vitals of society; when every man becomes an Ishmaelite, and arrows, firebrands and death fly thick, then this Civilization is perfectly impotent. It is a dim, struggling star-light upon deep-volumed darkness: it is a tiny infant pressure upon the heaving of an earthquake; it is a night-dew upon the vast fiery issues of a crater.

It is a striking proof of the defect and inefficiency of Civilization without religion, that it should assume a form so brilliant as to evolve the most illustrious philosophers, orators and generals, also to give name to two of the most remarkable ages of the world, and yet permit both, two centuries after their elevation, to sink into the lowest barbarism and darkness, and thus pass wholly away from the face of the world.

In order to discharge this obligation in respect to the infusion of Christianity into Western Civilization, Western Colleges, without squeamishness, concealment or fear, are avowed and known to be places for the diligent inculcation of spiritual Christianity, as well as the truths of science and the graces of literature. They would not and do not attempt to bring the Christian religion down from her grand, large designs, from her free, broad movements in her own native fields no narrower than the universe, and compel her to move and speak as dictated, to contract and torture her glorious form into any iron frame. But they seek to make her great principles and proclamations, her doctrines and injunctions, evolving God, redemption, probation, eternity, human duties, human interests, human destinies—to make these, most conscientiously, an elemental part of Collegiate instruction; to lay them down as monitory lessons before the heart of every student; to keep them vivid and present around his conscience; to interweave them into a daily influence upon his life.

The agency of Western Colleges in the great work of incorporating Christianity into Western Civilization, will be very efficiently exerted by means of the men whom they educate. These Institutions being made, as they ought to be, as they must be, seats of pure religion as well as of sound learning, a large portion of their students will carry out with them into society, the holy and conservative influences of Christianity. Some of their alumni will, from lack of talents and enterprise, sink into insignificance. Most of them, however, will occupy high places. On these positions, religion, embodied in their character, will disseminate sacred infusions through large communities, and at the same time, according to its own nature, grow rich by giving, acquire weight by diffusion, accumulate life by communicating vitality. Who therefore shall set metes and bounds to their moral efficiency? No more can good men from the Colleges be planted on the elevations of the community, without insinuating through it the most bland, and meliorating influences, than suns can be set up in the heavens, without radiating warmth and life into the chilled vegetation outspread underneath them.

Mark their influence, should they enter the legal profession. Gentlemen of the bar form a habit of patient research, arrive at a rare power of sifting truth out from fallacies, of discerning character, of understanding human rights. They become conservatives in society, and resist the recklessness of ignorant innovation, the confidence of partial experiment, the effrontery of unauthorized dogmas. No class of men are so identified with the public interests; their positions and opinions and political doctrines and political policy are almost oracular.

By the education of religious physicians, Western Literary Institutions secure still other allies in the work of perfecting a Christian Civilization. The man, who has received the antidote of a physical disease from his medical adviser, can scarcely refuse to respond to his representations of the grand infallible remedy, provided by divine mercy for deep moral leprosy! Like the unseen circulations under ground, which nourish luxuriant vegetation above, the religious influence of the professors of the healing art—noiseless and unobserved, causes to spring up from its quiet operations, a refreshing, delightful scene of moral life. In furnishing to the community physicians, who, in addition to talents and learning, are in their character fair exemplifications of the conscientiousness and transforming power of Christianity, who are impressive advocates of its divinity and its sanctions, who are zealous promoters of conversions to its faith and hopes, Colleges may perform an eminent service toward the introduction of Christianity into Western Civilization.

They are capable of exerting a still mightier influence in the same direction by means of the education of a pious ministry. For this emphatically have Western Colleges been founded in prayers and tears and faith!

Western Colleges are hereafter to be the chief sources of a Western ministry. The ministers, sent from the East to the West, are not one-25th of the numbers which are *immediately* needed.

Those who have entered the Western field from New England, are every day returning home, thereby making the number less.

New England has now fewer men to spare for the West, than heretofore. She

is to have still fewer for us in coming years. The ranks of her efficient ministry are not filled at the present time as fast as they are thinned. Unless the Spirit revisit the Churches, and call young men from the toils and tides of business to the services of the pulpit, there will soon be a destitution here. There may be supernumeraries still in New England, but these would do very little to supply the West, were they to emigrate—they would be supernumeraries *there*, and our vacancies remain numerous and fearful as before.

There are other facts to diminish the New England supply of ministers for the West. The romance connected with the exercise of the ministerial office in pioneer settlements, and stirring scenes of adventure, is now nearly all worn away. A New England homogeneous people, instead of the unformed, heterogeneous congregation of the West; hard roads, instead of almost impassable ones; a neat, well-appointed, carpeted Church, instead of a log school-house; a clear, wholesome air, instead of damps and miasmas; thrift and wealth already possessed, instead of mere prospective prosperity and competence:—these will present stronger and stronger attractions to detain Eastern ministers at home on the Atlantic slope. We at the West shall never be completely supplied from Eastern Churches. Western Colleges, as sources of supply, are wholly indispensable.

Another consideration, which ought to turn attention to Western Institutions for a Western ministry, is the fact that education at Western Institutions may be obtained at one-fourth the cost required in New England Colleges. The whole average College expense at the West, per year, is from 50 to 75 dollars.

It is for the *pecuniary interest*, therefore, of the Church of God in this country, to sustain and endow Western Colleges, and then look to them for a Western ministry.

Then there is an additional consideration kindred to this—the support of a ministry furnished by the West costs less, after it is in the field, than one educated in New England. Western young men grow up with plain, hardy habits, few wants, and self-supporting energies.

It is another advantage, that ministers of Western growth are inured to the climate, and can, with more ease and less personal sacrifice, endure the labors and privations incident to Western ministerial life.

We have reason to be thankful for the New England ministers who have come to the West. They are the founders of our Colleges, the founders of our Churches, the founders of nearly all our eleemosynary Institutions. Through their zeal, and ability, and holy influence, thousands of hearts are now beating with the hopes of immortality; through the same, many from our population have gone up to heaven to swell the numbers without number before the throne. But all that the East has done and will do, in sending us ministers, is like salting the ocean by the handful. We pray New England to send them still. But I think the fact must be considered settled: *Our own Colleges must be our grand resource!* The ministry which these Institutions shall introduce into Western pulpits is a matter of no ordinary importance. These pulpits, like pulpits every where, are commanding positions. They are like impregnable fortifications, in no danger of being interrupted and stilled while delivering their volleys of truth. It does this profession injustice, however, to liken its action to the modes of worldly warfare; its weapons are not carnal. I only allege that it is a decided advantage, that the pulpit is free, and puts forth its holy power, unforbidden and unsilenced! Partially as the country is now supplied with a ministry, the whole number of addresses to the people from the clergy is greater than those heard from all other sources whatsoever. Were the ranks of the ministry full, and were the people gathered into congregations of 500 souls each, there would not be less than 144,000 serious discourses delivered in the Western Valley every week, seven millions two hundred thousand every year. Many of these would be delivered to docile childhood, and to susceptible youth; many to the seriousness and subdued attention found at the house of death; a large number to the reverence and expectation assembled in the sanctuary on the consecrated Sabbath; others to a deep and general excitability, produced by a special heavenly influence. When it is remembered what infinite subjects and interests are involved in these addresses, when it is remembered that whenever, wherever, to whomsoever

God's messenger speaks, he finds an undismayed, unhushed conscience has spoken before him, has pierced the dull cold ear of transgression, has arraigned the criminal, has summoned the witnesses, has given intimations of the awaiting tremendous doom, who shall feel himself able to take measurement of the power of a holy ministry! True, it is a people dead, thrice dead, in trespasses and sins, to which the pulpit brings its messages, but it preaches Him who is himself the resurrection and the life. It proposes an omnipotent mercy as the agency to create, out of the bones and dust of a universal ruin, a regenerated and sanctified population!

There is an additional influence invariably attendant upon the ministry, which should be included in an estimate of the aggregate action of the pulpit—I mean the power of the Bible. The Scriptures and the ministry are inseparably associated. As the servants of Christ carry the sacred volume with them, to be the standing letter of their commission, the record of their instructions, and the treasury of their communications, they will always actively and widely circulate it among the people to whom they minister. They will introduce it to them as God's unsealed, only statute-book, God's only communication to the revolted, proffering pardon and peace, and providing deliverance from corruption.

While, therefore, the ministry directly unsheathes, in Jehovah's service, the sword of the Spirit, the same sword, under clerical supervision, unsheathes itself in the families of a wide population. The servants of God in public places discuss, out of the Holy Scriptures, the great doctrines and duties involving the government of God and the destiny of man, announce its denunciations to the hard-hearted, repeat its tones of mercy to the submissive. The Bible passes forth and more privately opens its lessons of wisdom, its revelations of God and eternity, to the mechanic in his shop, to the merchant at his counter, to the professional man in his office, to the scholar in his study, to the family at the fireside, to the sojourner at his resting-place. The pulpit and the Bible are never dissevered; they multiply their labors, diffuse their instructions, do all their works of love on the same theatre. Like the twin stars in our sky, they move and shine always together. A ministry warmed and ennobled by the deep springs of an intelligent piety, and attended upon the whole field of its exertions by Bibles, as ministering spirits to echo and sanction its teachings and warnings, exercises a power as incalculable as it is important. From the first institution of the priestly office among the Jews, there has been no human agency on the earth equal to that of the Evangelical Ministry.

There are two considerations which render an Evangelical Ministry of *special importance* at the West.

One of these is the extremely diverse and heterogeneous nature of the elements to be constructed there into a social organization. The Western valley is settled by emigrants from every State in our own Union, commingled with Englishmen, Frenchmen, Swiss, Poles, Danes, Norwegians, Russians, Swedes, Germans, Welsh, Irish, Scotch, Spaniards, Portuguese, Italians, Africans, Asiatics. The population is still more divided in matters of religion.

An Evangelical Christianity, in the hands of an Evangelical, able Ministry, has much power to reduce *national diversities and varieties of religious opinion* into consistency and harmony.

Christianity is first a sympathy, and then a power! As a sympathy it has the quality of universality. It knows no boundary but the utmost limit of being—of humanity and divinity, of created intelligences and the Creator. For the former, man, its sympathy is special. No matter in what nook or corner of the world he may be obscured, no matter of what name, or nation, or language he may be, or to what degradation he may have fallen, no matter what errors he may have adopted, wherever there is a man, thither does Christianity go with its interest and love. It approaches him with a heart outpouring with kindness and a hand running over with blessings. It welcomes him out and forth to every good that the Infinite Father has provided for any of His great family. How readily will the diverse population of the West mingle and amalgamate, if Christianity shall thus mould it into a general contagious sympathy, so that heart shall thrill and throb to heart in union, and man become a true friend to man!

Christianity is also a power as well as a sympathy. It transforms, reconstructs.

Its subjects are re-born, raised from the dead. As in this resuscitation and re-organization, they are fashioned by the same means and agencies, reanimated by the same inbreathed spirit, they must bear the same essential constituent of character. What if our population be therefore of every kindred, and nation, and tongue, and people under the whole heaven! What if they be of every faith, and form, and name, and ritual, and origin! What if some be of Paul, some of Cephas, and others of Apollos! They are all *one* in Christ Jesus. Give us, at the West, by means of a sound Western ministry, a Christianity which begets in every man a sympathy with every other man, bond or free, Barbarian or Greek, Christian or Jew; which has a full ability to mould all human elements into its noble forms and permeate them with its own energetic life; give us this sympathizing, transforming power, and all our diversities shall be beautifully harmonized into accordancy, symmetry, compactness, strength! I care not how gnarled and perverse, when in the original oak, were the ribs, and planks, and timbers of the noble ship which is riding before me. All is skilfully shaped and fitted now, and she is truly a thing of beauty and grandeur. I care not of what rude unshapely forms were the blocks of God's temple when they were split out of the primitive quarry. They are perfectly squared, and jointed, and befitting, as I see them at present; they raise a structure to the heavens of glorious proportions. I care not who, what, or how many come to the West, if we may have along with them in its omnipotence, through an intelligent, devoted, Western ministry, a kind-hearted, re-modelling, amalgamating Christianity. *This we must have!* If it be claimed that any portion of our race may exist and prosper without it, certainly at the West the claim will prove utterly groundless. There is no alternative. Our heterogeneous population must have the elements, powers, and ameliorations which are dependent on a faithful ministry.

The other consideration, making the publication of Christianity at the West of special importance and interest, is the susceptibility of Western population to influence.

Almost every neighborhood at the West has its place of gathering. It may be a school-house, or a grove, or rude Church, or private dwelling. Whenever it is announced that an address is to be made at one of these centres of concourse, if no insuperable obstacles are in the way, the people will be generally there. If it be a sermon that is proposed, the setting up of a Sabbath School, a religious debate, a temperance lecture, a discourse on education, a display of the mysteries of phrenology, a political speech, a railroad proposition, or a canal scheme—be the speaker a candidate for office or an elocutionist, one of the sons of temperance, or a Washingtonian, a schoolmaster or a mesmerizer, a Congregationalist or a Presbyterian, a German Reformer or Seceder, a Covenanter or Campbellite, a Methodist or Wesleyan, Baptist or Unitarian, Lutheran or Moravian, Quaker or Episcopalian, Universalist, or Dunker, Mormon or Millerite, Infidel or Believer—the people will all stand itching listeners to know what the babler may have to say. It is not difficult to see how any captivating speaker may convert multitudes to his dogmas, how there should be nothing too absurd to be proposed, and wrought into a creed, and adopted.

What a field—what an opportunity for the dissemination of religious errors! Most assiduously are they disseminated.

What a field—what an opportunity for a Western ministry to plant and establish a sound Christianity!

This susceptibility to influence is still more increased by the unsettled condition of a large portion of Western mind in relation to the truth of Christianity. There is much infidelity at the West, but less settled, stubborn, invincible infidelity than at the East. In respect to great numbers, it is not that they disbelieve positively so much as that they do not believe. They are suspended between faith and infidelity. Depravity and bad opinions sway them towards infidelity—conscience and truth impel them back. So they vacillate; so are they all movable, and ready for a right or a wrong influence!

A sound, earnest, eloquent advocacy of Christianity would carry over multitudes to the faith once delivered to the Saints!

The whole heathen world does not present so inviting a field for the action of a large and consecrated intelligence. To overlook and leave it is like a wheat-grower turning from mellow, undulating, wealthy lime-soils, to scatter his seed-grains among the sands and granite rocks of the coast!

The population of the Valley of the Mississippi consists of ten millions, of which two millions are between the ages of 5 and 15. The fulfilment, therefore, on the part of these Institutions, of their large, noble purpose, in respect to superior scholarship, popular instruction, and the religious amelioration of society would, even at the present time, swell into an accomplishment worthy the efforts of the most distinguished and philanthropic minds. But these Colleges have a work to do, possessing a magnificence and importance greatly surpassing this. It is the fulfilment of the same purpose, the introduction into the whole Western country of high intelligence, excellent Primary Schools, and a Christian civilization, when our entire people, instead of 10, shall have grown to 20,000,000, 40,000,000, 80,000,000, and our present 2,000,000 of children shall have become 4, 8, 16,000,000. These last numbers, 80,000,000 of population in the whole, and 16,000,000 for our schools, this wide West will contain within 60 years! As these multitudes are to dwell on a soil whose productiveness has never yet been overstated, and is not elsewhere upon the earth surpassed, they will eventually possess sources of wealth and aggrandizement which will turn higher the eyes of other nations, as well as concentrate here the grand vitalities, and developments, and energies of our own country. In arming this immense and growing population, therefore, with superior intelligence and a pure Christianity, Western Colleges will have acted on materials and elements of incalculable capabilities, and assisted to establish a power such as has rarely risen up in our world. Their mission is a great and a holy one! The actual sum and value of their beneficial influence upon the susceptible millions settled, settling, and hereafter to be settled here, are too vast to be estimated, or be set down in specific statement. Who can foot up the amounts and measures of light, heat, air, electricity, alkalies, acids, oils, nutritious earths, which are employed in the evolution and uprearing of the whole gorgeous, luxuriant, immense vegetation, living and growing, in summer months, on the face of this broad Valley? Arithmetic is baffled—conjecture is confounded! These incalculable and almost illimitable ingredients and agencies are a fit and fair image to us of the elements and influences which Western Colleges are to aid in furnishing to the multitudes of intelligences which shall struggle, and grow, and thrill, and rise, and labor upon this vast intellectual and moral theatre. It were better that our lakes were emptied into the sea, our railroads torn up, our rivers and canals left dry, our prairies turned to sterility, our bland climate changed into Northern rigors, than that our Colleges should be either extinguished or neglected. Our beautiful land, reposing between grand mountain ranges, would become as the valley of the shadow of death! The adversary would spread out his hand upon all her pleasant things. The Lord cover her with a cloud; in his anger cast down to the earth her beauty, and make her altars desolate.

Dr. White was followed by Rev. HENRY WARD BEECHER, who proposed three topics for discussion, viz.—1, The philosophic aspect of mind in our new settlements. 2, The wants plainly indicated by such aspect. 3, The relation of older Eastern communities to those wants. As the evening was far advanced, and Mr. B. had time for only a partial development of his views, he soon after prepared and delivered a discourse to his own people, in which he discussed the same topics. That discourse, so far as it relates to these topics, is here given, in place of the address. It may be added, that it was delivered in connection with an effort to raise \$10,000 in his congregation for the endowment of a Professorship in Wabash College. This effort was crowned with complete success; but the results are not embraced in any of the estimates of the Fifth Report of the Society, presented at New-Haven.

The topics which I desire to bring to your attention are:—

1. The philosophic aspect of the human mind in our new settlements. To say that ten millions of people were suddenly cast into a capacious valley; to say that never before was there so vast a population suddenly rooted on a soil on which they were not born; to say that the West is a vast repository—a museum of men—a world in epitome, would give you no idea of what is actually true. To say that this million-multitude, urging their impetuous course to the Westward from revolutionary Europe, hastening from the uprising deluge, have come with ideas as diverse as features; with customs not less foreign than their costumes; the canny Scotch—the mercurial Irish—the plodding English—the phlegmatic German—the effervescent French—the inveterate and unchangeable ever-wandering Jew—the New-Englander and the Southerner, would produce only an outside picture for the imagination. We glance lightly across the motley multitude—their rude abundance, their hard hospitality, their trafficking, their husbandry, their shades of agreement, or their strange and contrasting dissimilarities; and, although the mind finds perpetual amusement in such views, we ponder deeper questions, we ruminate upon deeper interests.

Those foreigners are not now foreign; they are denizens. Those old and outlandish ways are *causes*, nevertheless. This vast and various population is carrying a vast and various mind; they *think*, and make thought; they feel, and produce feeling; they will, and execute their volitions. These men do not stand each in their place, like the trees of a girdled forest, or like long, bare, gray trunks in a clearing, neither intertwined by root nor locked by branch; but they are living powers, roused by great causes to intense activity; they are moulding each other, and there is to be a RESULT.

We know that a fusion of races has always been for the advantage of the product; and we can hopefully anticipate, upon physiological grounds, a nobler race of men in bodily equipment from this vast commingling of bloods than ever before walked and developed the earth. It is not the sluggish concourse of lazy streams, leaving the waters on the top to stagnate, while, by precipitation, it deposits mud below. It is the coming together of vigorous men, youthful, developed, energetic, and bearing their national traits susceptible of transmission.

In this generation, the Irish and German shall yield a race of children to be commingled in the next with the Southerner and the New-Englander. In a third generation these again will mix with the hardy constitution of the Scotch, or the cheer and hilarious patience of the French.

But, in prosecuting our inquiries into the actual condition of their mind, it is not to the physiological question, What changes will result from this vast group of multiform alliances? that we shall speak, but to this: What *state of society* will grow out of the mingling of such masses of men in their present condition?

We must go back to a consideration of the state of individuals in elaborately organized communities.

The first tendency of society, as of individuals, is to *acquire*; the second, to *secure*. The greater the accumulation of knowledge, of experience, of social and civil customs, as well as of material wealth, the greater the necessity of guarding it from dilapidation and squandering profligacy. The preservation of acquired good is legitimate Conservatism. There is a spurious Conservatism; it is a fear of all change; it is the fear of stirring at all, lest we move wrongly; it keeps the talent hid in a napkin, lest it should be lost in trading; and the most emphatic sailing orders have respect to the anchor, it being forgotten that to go forward is the most effectual preventive of going backward. Conservatism and Progress are not necessarily antagonistical, any more than Spring is the antagonist of Autumn, or seed-sowing of seed-saving. The garner of this year holds the seed for the next, and the achievements of every generation ought to contain the seed of yet greater good in the next.

But principles that are theoretically clear become rude and imperfect in practice; and principles entirely at agreement among themselves, are made to be apparently antagonistical by the awkward processes of actual life. Nothing is

truer than that the full development of the individual is compatible with the interests of organized society, and that society itself is to depend, for its ripe and richest forms, upon the development and perfecting of its individual members. Yet, in actual life, these harmonious relations are seldom at agreement. The man does violence to society, and society constantly crowds and cramps the man.

Old communities constantly tend to repress progress, and as constantly tend to narrow the sphere of individual action, impelling each man to merge himself with the mass; to become one wheel in the mighty machine, acting not by its own volition, but itself compelled, and in turn compelling other wheels. Old communities are apt, therefore, to be agitated by men straining to break through, and rise up to a place of individual freedom. Without doubt there is much of vanity, and much recklessness, and love of novelty, and many mere hallucinations in the radical tendencies of the age; but he is to be pitied that can see in the uniform, universal movement of a whole age, nothing *but* such excesses; and the most effectual way of preventing profane men of untempered zeal and rash purpose holding the helm of progress, is to inspire true-hearted men to take the wheel themselves. The thousand radicalisms of our age are rude and imperfect efforts of men to be individually free. They do not know what the matter is. They feel an impulse of development, and are checked in every attempt to answer it by some custom, or law, or bulwark-institution. On neither side is there apt to be intelligence of the real causes and tendencies at work, and of their results. The aspirant curses all restraint, and clamors against all the present, not knowing that harvesting is vain if there be no garnering; that society is bound to save what it has accumulated, as much as to gain more. On the other hand, those in whose hands lie the power of custom, law, and institution, regard those strivings and radical reformatory tendencies as the licentiousness of liberty, and they tread them down as they would sparks in a magazine.

Now, there is a provision for both of these states. The most perfect ideal of society is that in which the most powerful, permanent institutions exist to mould the mind during its *forming* period, together with the greatest possible personal liberty when the adult is educated. There is the right of the individual and the right of society. But the first is the greater, and *it* ought to form society, and not society *it*.

It is on this account that in old communities there co-exist the two extremes. The one extreme will present the most perfect state of society; the other, the extreme of barbarism. In England, in Europe, civilization never shines but upon one-half the moon, and the other half is black with darkness. While the upper class are reaping all the benefits of civilization, the great middle class and the inferior masses are confined and unexpanded, hedged in, undeveloped; they are nothing, and can be nothing.

It is easier to criticise an evil than to suggest a remedy. It is easier to remedy an evil by destroying the whole body in which it resides, than by stimulating the powers of the body to eject it. The grave is a universal and sure medicine. The surest way to defeat crude schemes for the reorganization of society is to cure the evils which are sorely felt. We believe that the power to do it lives in the Gospel, and that the effectual understanding of its spirit would not extinguish gradations which will exist with benefit for ever, but will deny the privilege to a higher class of sending its roots into the lower and exhausting the strength. The subordinate classes are not to bear the relation to the superior of soil to the crops, but the relation which planetary bodies sustain to each other. The sun pours upon the moon of his greatness, the moon reflects it upon the earth. Every mountain and rejoicing lake dispenses the glad light abroad. While we laugh at the idea of absolute equality, we insist upon a better understanding of the relations of classes to each other, and hold that they that are above owe a perpetual debt to those that are below.

It is out of a state of society in which the advancement of men is made a bulwark against others' advance, that foreign emigration flows. Even in New-England, the most perfect society ever formed, yet far from perfect, this conservatism is somewhat felt. But more as you go South, where the education of the masses decreases until you come to the States which avow that slavery is the true soil out

of which manhood is to grow ; that the servitude of the masses is the indispensable *pabulum* of the chivalric few ; a plea which is the key-note of universal monarchy and oppression ; for since Cain slew Abel, and Nimrod systematized violence, the masses have lived to augment the comfort and opulence of the few.

What, now, will be the result of EMIGRATION ?

It is a new way of giving birth to men at full adult age. They go forth from customs, from public sentiments, from half or wholly antiquated institutions, from hereditary abuses ; from communities overcrowded, from intense competition driving men to violate alike physical, social, and moral laws ; from unwholesome yet indispensable employments ; from shops, and cellars, and dank holes. I never see our ships coming up with crowds of eager emigrants, but I feel a glorious swell of heart ; if they are clean, industrious, and in means before-handed, I am glad for our sakes that they are come ; but I am gladder yet, for their own sakes, if they are poor and squalid. Come on, men ! Here is air enough for you—here is land enough, and food enough, and clothes enough ! Sleep till you are rested. No bell will ring you up to-morrow before light from the manufactory ! Go out and see the prairies. Walk through our grain-fields, and do not fear to pluck and eat the ears of corn, “ rubbing them in your hands,” and let your heart laugh, for these fields are prophesying to you of your own ! I bless God that America has a domain large enough, and bounties in such extravagant prodigality, that she can cry to all the world “ Come ! for all things are now ready ! ”

With this European tide mingle the happier thousands from our old New-England, and from the great middle regions of our country, and mingling together they spread like an irrigation over all the waiting West.

Mark, now, some results of this, the most wonderful movement of our age—

EMIGRATION.

First.—Society can be constructed without the always painful and dangerous process of tearing down old structures. Nations, like individuals, are continually outgrowing their raiment. That which was admirable for one age, does not fit another. That which is the triumph and reform of one period becomes a hereditary inconvenience in successive periods. Any community whose laws, and customs, and institutions are *stationary*, is a sepulchre, and its institutions are but monuments. A living and growing community has within itself the double process of decline and renewal. It is constantly tending to slough a part of its usages in one direction, and in the other to develop new procedures. Nations have an Autumn and a Spring as well as nature, but the changing process is performed by instruments so clumsy, and by methods so full of violence, that it is a groaning and travelling in pain ; and it is a glorious opportunity for a hundred thousand men to start forth, leaving behind them the shattered forms, the shed skins of effete things, without losing the relish of right institutions. They build afresh upon an untouched ground, unchoked by dust of falling fabrics, unvexed by vermin dislodged in the process of tearing down.

Second.—It will have the *appearance* of deteriorating the upper class. This has been noticed as a matter to be deplored. Of course, if the earth were made a *dead level*, mountains would have to come down, but valleys equally to come up. This is the fulfilment of the prophecy, that The valleys shall be exalted and the mountains brought low. This is the best part of it. If society has stood, like a plank, thus aslant, you cannot bring the bottom up without bringing the top down. Now let us not stop to weep because the high-places are brought down, but let us triumph and rejoice that the valleys are to be raised up. But, in fact, it is not in moral and intellectual worth that any must go down ; only in adventitious eminence, in distinctions of place and custom.

This is not the coming down, however, of vagabond agrarians, the distribution of wealth, the intolerable folly of obliging strong men to be weak, of taking a measure from the bottom of society, and cutting out the whole by that ; but it is the enunciation of the Spirit of Christianity, that by as much as a man, or society of men, is lifted up, by so much are they bound to go down with energetic benevolence to cheer, and fire, and purify, and exalt those beneath them. A man may have been of noble family, the heir of titles, or a judge, or ruler ; but when he settles

down in the West, he is neither judge, nor governor, nor nobleman—he is a *man*, worth just what he is worth. It takes away from him that which he had from society, but it accredits him in fuller measure than even before all that which he has as an *individual*. His power is his title. If he can think, or project, or execute, or endure, or stimulate others; if he has learning that he can use to advantage, or money that he can wield, a good and just account will be made of all these. Every thing else is chaff. Old reputations, and past honors, and hereditary privileges come up and vanish like smoke. New settlements tend directly to develop the *individual*, as old communities do to develop *society*.

It is much to place men in a society in which each individual stands according to his worth. When you take from a Society which is viciously organized, there will be necessarily great changes; in other words, all have to stand upon the simple footing of men; and so far as that is concerned, I think it one of the most auspicious results. No man can have gone through the Western country without being struck with the universal tendency to Equality—Equality, such as we have described; without having felt how sweet a thing it is for a man to find out that he is a man. Each man seems to say, in his mien, carriage and deportment, “There is not one in this community that is by race, or law, or custom, more a man than I am; my vote is worth as much as any other.”

The men that were nothing here, have grown to be much there. There was no room for them here—the land was crowded. But, swept by emigration, they subside in the Western valleys, and yield a harvest of fruits not possible before. Men that had no room to grow before they emigrated, shoot up with great force when set free from the pressure of older communities.

Let this maxim be in your minds: “It is more important to exalt the whole Society to a medium, than the few to a mountain height.”

Third.—It brings the mind out of a mechanical and conservative state into a *creative* one. The tendency here is to Conservatism. A young man begins to earn and continues to earn till 50 or 60 years of age; then there is a mutation. There is now the fear of losing what he has already gained. Age is the very nest in which misers are bred. It is so with nations. When young they are vigorous, active, creative; but as they grow rich, and have more to take care of, they, too, insensibly change, and their vocation is to be guardians of the wealth they had hoarded. The great characteristic of mind in our young settlements is, that it is wide awake, and little anxious about past acquisitions or congealed and consolidated institutions.

In our age, and in our country, Emigration brings the human mind into the best condition for the propagation of religion and refinement. The stubbornness and prejudice of old and fixed ways are broken up. All things are new. The daily necessity is to receive new ideas; to perform new actions. To create, to receive, to progress, is the very law of new communities. The repellencies of older society are not yet developed. The mind is hungry, active, absorbent. It is said that emigration tends to barbarism, because men leave their institutions behind them; but they have not left that instinct behind them by which they must have some institutions; they have left those which were old, rickety and decayed as their houses; but, thank God, they can make other, and, for them, better.

II. What is the Want indicated by such a state?

The human mind, in its youthful, forming periods, requires continuous Training; Colonial eras are the youth of Nations. The ordinary institutions by which Society administers its affairs, will, of course, be needed and supplied. But before all these, earlier than laws, courts, and the apparatus of Governments, they need those TRAINING Institutions by which Society is prepared for laws, Courts and Governments. It is not knowledge alone, but knowledge wrought into conduct; and that not once, or upon occasional impulse, but habitually—that constitutes Education. He is *instructed* who knows what is right and desirable. He is *trained*, who has learned to practise what is right and desirable. Only permanent, ever-acting causes, give such training; institutions, not lessons. A firm and fixed character is the effect of firm and fixed influences. It is not thought, but courses

of thought ; not feeling, but currents of feeling ; not action, but habits of action, that men most need. It is not a gleam or sheet of light that suffices Nature. The Winter has many sunny days of warmth, but they yield nothing ; verdure of the forests, and harvests in the field, are the children of a long-shining sun.

This is God's way of training men. By such training, by being shut up from exterior influences, and held under the pressure of fixed institutions, the Jew received an impression which centuries have done little to efface. That which God himself practised, he enjoined upon others : " TRAIN up a child in the way he should go, and when he is old he will not depart from it." If he is only *taught* he may depart from it ; if he is *trained*, never. An oak that has grown for a century straight up and towering, will not then grow obliquely. Overthrown or riven it may be ; but it will go, root, life and all. Those nations that have a national character sharply distinct, are those which are segregated.

Mountaineers and Tribes whose inapproachable home is the Desert ; but, especially nations thus naturally hedged in, that have within themselves strong domestic institutions—the ancient Jewish, the Swiss, the Scotch, and New England—these are examples of this general truth.

These training institutions are what the West wants. It, above all the earth, is subject to a thousand evanescent influences. Its great want is of permanent and shaping influences. The richest elements of character are profuse. But they lie scattered abroad like ungathered diamonds, or unwrought gold.

The first in importance, as well as time, is the Institution of the Family. Not all the laws of a nation, her courts, constitutions and customs, not even her Church, are, singly, or together, so important as the Institution of the Family. If this be empowered and efficient, there cannot be very bad laws. If this be weak and inefficient, no laws are good. What the words Father and Mother mean, in any nation, is the measure of its social and religious power. Those influences which are the most directly civilizing, are those which the most directly and efficiently affect the family. In the strengthening of that fundamental institution, two powers conjoin, the School and the Church—giving, respectively, Intelligence and Moral Purity. But how shall Schools be established, or the Church made efficient ? Teachers and Pastors must be home-bred. No adequate supply can be drawn from abroad. The thousand and ten thousand School Districts must have Teachers. What institutions are there to supply them ? In the economy of the Western School System, every County has its Academy, and from these naturally should proceed Teachers for Common Schools.

But who is to teach the academy, and what is to mould the teacher ? We come back to that which is the father of the academy—the College. It prepares teachers for the academy, as the academy does for the school.

Colleges are not for the rich. They, if any body, can do without them. They are the poor man's castle ; not because, through them, his son may step up and stand forth upon a level with any class in the community ; but chiefly, because they give power to the Academy and the Common School, through which the force of intelligence is brought home to the door of every cottage in the land. It is folly to acclaim the Common School as the poor man's friend, and to look askance upon Colleges as the home of Aristocracy. Out of the bosom of Colleges Common Schools are born. If District Schools are the leaves of the tree, which is for the healing of nations, Colleges are those streams by whose side the tree grows, and so long as they flow deep with pure streams, so long shall the trees bring forth their fruit in season ; their leaf shall not wither and they shall prosper. We plead for Colleges as the shortest way of pleading for the people.

There are two facts to which I will call your attention at this point. The first is that Civilization is always sown, for it is seldom indigenous to the soil ; it is brought into a nation from outside of itself, just as we light one torch at another, or as we kindle one fire from the embers of another.

Yet this must be so done as not to contravene another law, that every community must be stimulated to develop *itself*. The work cannot be done *for* it. The foreign element cast into it must be of the nature of a stimulant. Our help is needed at the beginning—and needed to create Institutions. If the West had

but the means of educating her own sons, the developed and prosperous Colleges of the East, she could better supply her pulpit, her bar, her medical corps, and all her teachers, than they could be supplied from abroad.

III. I am in the third place to inquire what is the relation of the East to this state of mind in the West. And here, as I speak for the most part to New-England men, I shall be excused if I address my remarks chiefly to them as such; but I do not deem it remote from my subject to observe, that you who are natives of New York owe in a great measure the same debt to New-England, which I wish the West to contract. Your fathers came from New-England.

The problem of New-England is the development of *society* by the development of its *individuals*. Society has been the garner—individuals the grain. It was therefore for men that the soil was opened and tilled. In the first place our fathers left Europe under this generic impulse—the right of individuals to develop against the genius or wishes of organized Society. This is the philosophical text for the history of that day. Under that spirit every institution of New-England was planted. Her Church was independent and congregational. The members governed themselves. The only peculiarity which this form of government can claim is its tendency to develop the *individual*. It is charged with not being as compact and strong-handed as *sister institutions*. It is true—and for radical reasons. Their genius tends to the development of a *body*; and so of its members. But this prefers primarily to develop individuals, leaving them to develop society. Our fathers chose a church government which tended to individual cultivation, responsibility and growth. Next came the Common School, and here let me say with emphasis the Common School—the school for the masses. It was not the education of a class that our fathers sought, but of the *mass*. Civil society was congregational. They did not seek to raise up a class of educated rulers to take care of the people; but they sought to educate the whole people to take care of themselves. *And they did it too.*

Next came the form of political organization—school districts and towns. De Tocqueville, with his usual sagacity, has declared that the townships of New-England were the birthplace of the real Republicanism of America. But what was the secret of this, but that they brought out citizens, not in masses, but *man by man*? They gave a responsibility, a duty,—a power,—and so intelligence and development to the individual.

In all her after history, New England has justified the wisdom of the policy of forming society by developing the individual directly, rather than by forming the individual by the power of Society. It is not intelligence that distinguishes the New-Englander, for others are equally intelligent. It is not religious character, for that is held in common with other people. It is that every individual has been trained by special education, in agreement with the spirit of the whole community, to be a *fearless, independent, self-sustaining actor*.

In the South there is a greater power in public enthusiasm than in the North, but no power in individual action. New England is called cold, unenthusiastic in her social institutions, because her life lies in her individualism. Whether New England is cold and heartless and unenthusiastic in her individual men, let those testify who have come into competition with her sons in business, or who have asked them for their munificent charities. In other places, under other suns, there are enjoyed equally—perhaps in superior degree—many institutions which exist in New England; other colleges are perhaps greater than Harvard and Yale; but where on earth beside is there such a number of men, each of whom is so much a man? Where on earth is there so harmonious and well-adjusted a union of public power and private liberty? Where is the law so strong and the rulers so strong, *because* the citizens are so free and so powerful in their individualism? God be thanked for those rugged shores and bleak hills! The world will be forever richer that her soil was so shallow and her treasures so undesirable to cupidity, for she was let alone, and became the Palestine of America. Again, God was the Governor, and men were free, as they always are when God rules. Secluded and sheltered from interference, encouraged to the most robust toil, that toil was an education; for it was not at the galley-oar they pulled; it was not a Slave's soil that they

tilled. Their work was their own, and they loved it. It was so hard that the hand solicited the head to help it; so the head thought while the hand wrought; and the people grew up to habits of invention and intelligence by the education of hard work. So many permanent causes never before acted for so long a time upon the human mind under such auspicious circumstances.

But for what have they been trained? Has such preparation no prophecy in it? Only they who have force of character can form character; they that are to train must be themselves thorough-bred; they that have been trained, in that very fact ought to perceive their vocation. God has through 200 years, by unsuspected ways, reared up a power such as never stood before. Such men, and the capacity of forming such men, were never vouchsafed to any equal number before.

Just at this point, and not till then, the barriers gave way, and Europe poured forth her millions upon our wilds. The North gave up; the South kept not back; the sons came from afar, and the daughters from the ends of the earth.

Was it accidental that New England was so prepared to be a teacher? Was it accidental that Europe sent her scholars to her school, at such a juncture? Yes, just such an accident as that which gave Israel a leader, and Moses a people, and Palestine a population. And now, methinks, the fires have kindled to such a degree that they must have more air or they will grow dim—the flame must send forth its light and heat. The only way for New England to keep her civilization is to propagate it upon others. The tools are forged, the munitions are stored, her hands are full, the field has opened glorious in its opportunities beyond all parallel. The voice of God is heard louder than a trumpet, crying to her, "*Freely ye have received, freely give.*" Let no true son of Civilization be deaf.

My Mother! could my voice go over your hills and through your vales, I would cry with all a son's pride and love: "Let no one take thy crown." But why should I cry? the whole world speaks unto her.

The dream of Time and its awful nightmare is passing away. The sleeper, restless and changeful, is fast awakening, and upon our time, and upon us, has come a work of master-scope, and brighter glory than ever caught a prophet's eye. Are we worthy of our age and its work? Parents labor for their offspring, and so do generations and ages for their offsprings. While for six thousand years the world has groaned and travailed, Art has slowly perfected itself: Learning has augmented and purified its stores; civil polity and social institutions have gradually enriched themselves. At length, the world opens to their beneficial influence. We are the almoners. With such a field, with the force of such a civilization, with the inspiration of such a religion, with the impulses of such a manhood as has been bequeathed to us, shall we in these latter days see the crowning struggle of time go forth to its issue and strike no stroke? No more shall that Voice be heard saying, "*Go ye into all the world;*" but the sound has never ceased to echo. Every groan of the Slave is its echo; every wail of sorrow is its echo; every petition from isle or idolatrous continent. Every revolution invokes you; every uprising of man, struggling for the liberty of manhood and the equality of civilization is an invocation. But amid all these sounds there comes one louder, deeper and more earnest. Is it the wind that comes to our ears sighing across the prairie? It is the voice of our kindred that dwell there. Is that the roar of the forest, or the breaking of the lakes upon the shore? It is the sound of the multitudes, loud as many waters or as mighty thunderings. It rolls from the vast basin of the Mississippi, along the far-traveling Missouri, and from the mountains whose snows it drinks, and over them from the shores of the Oregon. It is the Pacific calling to the Atlantic—*deep calling unto deep*. The multitudinous dwellers between these shores are our kindred; we taught those lips to speak. For us they yearn at eventide. For us they sigh when fever-scorched, and turning to the East, with devotion fonder than the Oriental, they call for father and mother!—names in this land next in love and sanctity to the name of God. When that solemn invocation falls upon the East without answer, her days will be numbered. But it shall not be unheeded. Oh thou mighty West, I who have known and loved thee, cry back again our whole-souled sympathy! For thee we will pray. For thee shall go forth our institutions. Unto thee shall go forth our sons and our daughters. Thy destiny shall be our destiny—thy glory our glory!

APPLICATION FOR AID IN BEHALF OF BELOIT COLLEGE.

[VIDE P. 20.]

To the Board of Directors of the Society for the Prom. of Coll. and Theol. Ed. at the West.

GENTLEMEN—The Trustees of Beloit College, at their meeting, held on the 20th ult., voted to make application to your Board for aid in sustaining that Institution, and instructed their Executive Committee to transmit to you the following statement of the position and wants of the College.

Beloit College originated in the united counsels and action of the Presbyterian and Congregational Ministers and Churches in Wisconsin and Northern Illinois, who felt the need of an Institution for the promotion of sound learning and vital piety in their field of labor. We think that a simple view of the features of the case will demonstrate the necessity of a Puritan College on this field, and the duty of Evangelical Christians to provide for that want.

The section of country which was represented in the Conventions which matured the plan of this College, though divided by a State line, is in all other respects one. It is one in the character and associations of its American population, who are almost exclusively from New-England and the State of New-York. It is also one in its present sympathies and commercial interests. This fact is made at once evident and permanent by the system of railroads and other internal improvements now chartered or in process of construction, by which it is to be all bound together. We need not say that it is destined to be an important section. It already contains a population of probably not less than 500,000. It has four flourishing cities, and many villages, which count their population by thousands; and its commercial, agricultural, and manufacturing and mineral resources, together with its Northern latitude, and the intellectual and moral character of its settlers, seem to indicate that God has great designs to accomplish by means of the elements of power that are here to be developed. We are the more persuaded of this design of Providence in view of the fact, that although it is a region where very great interest is felt in education, and one which must and will be independent of any other for its means of education, it is still, so far as Collegiate Education is concerned, a field *open to the occupation of Evangelical Christians*. There is upon it no Protestant Institution except our own, which gives, or proposes for years to come, to give a Collegiate Education; and we do not think that any will arise which will seriously affect the usefulness of Beloit College, unless in consequence of our failure to meet the wants of the community. The State of Wisconsin has a magnificent Common School Fund, but the Constitution of the State has limited the University Fund to an amount altogether inadequate to provide for the interests of Education, even if those of Religion were considered of no moment. We hope, therefore, that the College will be surrounded by other Educational Institutions of the highest order, and at the same time will have little to apprehend from rival Colleges.

We think that it is peculiarly the duty of the *Presbyterian and Congregational denominations* to enter this field, not only because it has been thus laid open before them, but because it is peopled by their own brothers and neighbors, and because they have already planted about two hundred Churches here, and thus assumed a responsibility for the future training of this people, which cannot be evaded or deferred.

Under a sense of this responsibility, Ministers and Delegates from Churches in Chicago, Galena, Milwaukee, and the region generally, met in Convention, four years since, and laid the foundation of the plan, which, matured, step by step, in four successive Conventions, and afterwards by a Board of Trustees elected by them, has assumed the form of Beloit College. Every point respecting the general expediency or the details of the enterprise, was deliberately and prayerfully considered by them, and we think that the history and the present aspect of the Institution indicate that they were guided from on high.

The College has a Charter from the Legislature of Wisconsin, bestowing full University powers.

Beloit has been deemed the most suitable location—1, Because it is the geographical centre of the field, the part least liable to suffer from local rivalries; and by means of the railroads which are shortly to be constructed, connecting it with

Chicago and Galena on one side, and on the other with the northeast and northwest of Wisconsin; a place which will be peculiarly easy of access from all parts of the field. 2, Because the people of the place have manifested their interest in the work by liberal donations and every possible token of united and cordial sympathy. They have given a beautiful and eligible site, and are just completing a noble edifice upon it. Their donation for these objects may be estimated at \$12,000, and they have given no less marked assurances of their readiness to co-operate in every way in the accomplishment of the objects of the Institution. But, 3, The chief reason is the fact, that *the Village is in itself peculiarly fitted to be the seat of such a College*. It contains not far from two thousand inhabitants, almost all Eastern people. There are in the Evangelical Churches about five hundred Communicants, two hundred and more of whom are in the Congregational Church, and the moral and intellectual character of the place would compare not unfavorably with similar Villages in New-England.

Besides the liberality of the Citizens of Beloit, Rev. Henry Barker, of Dutchess Co., New-York, has given \$1,000 in lands; and Hon. T. W. Williams has endowed a Professorship by donation of lands valued at \$10,000, of which \$2,500 is now in a situation to yield an income. The College has no other funds upon which to rely for carrying on its operations. Yet, as the field seemed ready for the establishment of a College—as the Providence of God seemed to call *our Churches* to this work,—as the time seemed fully come to unite those streams which were already beginning to flow, the Churches did not feel at liberty to delay any longer the establishment of a Religious College in the land where their children were to grow up. That step was taken. It was taken not without earnest thought and prayer. A College was established upon the New England plan. The conditions of admission are the same as at Amherst and Hudson, in the Languages, and somewhat more in the Mathematics than at either of those Institutions. The course of study and method of instruction are modeled after those of the leading Eastern Colleges. In establishing the College upon such a basis, its guardians have considered the demands of public sentiment in this region, as well as their own ideas of education.

In these circumstances we feel compelled to make our appeal to your Society. We do not think that this state of things has been occasioned by any premature or improvident action. Certainly not a step has been taken in haste, or without a firm and deliberate conviction that the time had come when it was God's will that that step should be taken. And by God's blessing every step thus far has been forward, until the Institution has acquired such a position before the community that, in all human probability, a steady progress will secure the field; but it is ours only on condition that we improve it. Any wavering would occasion a loss probably beyond recovery. The cause of Protestant Education would be thrown backward. The Catholic College would gain a footing which it could not otherwise hope, and other projects, conceived in low ideas of the literary and religious responsibilities of a College, would spring into being on every hand. Accordingly, we feel that we have no option except to go on. But we know not where to look for the means, unless to the benevolence of the East, as organized in your Society. We intend to commence an effort at once, upon this field, for the endowment of the College; but we feel debarred by the exigencies of the field, from depending upon these sources for the means of meeting the current expenditures of the College; and the incurring of debt is alike repugnant to our inclination and to our view of duty in our situation. Unless, then, means can be provided for meeting the demand upon our treasury, we must expect to lose ground which we believe that God has commanded us to enter. Our own feelings, as well as the respect which we feel to be due to those who have entered the Western field before us, lead us to desire to act in concert with your Society, and that noble family of Colleges which have been sustained by your care. We have, from the first, sought the counsel, and been cheered by the sympathy, of those whose hearts were most in the general cause, and whose experience enabled them to give counsel. Guided by their advice we have gone on, and now we must have aid or the result will be disastrous to sacred interests. We leave our cause with you, praying that He whose cause it is will enable you to give us the needful success.

STEPHEN PEET, Chairman of the Ex. Com.

DEXTER CLARY, Sec'y.

Members for Life

CONSTITUTED DURING THE YEAR 1847-8.

Armsby, Rev. L., Chester, N. H.
Andrews, Rev. D., Pepperell, Mass.
Appleton, Hon. Wm., Boston, "

Blodget, Rev. Constantine, Pawtucket, R. I.
Blanchard, Rev. Amos, Meriden, N. H.
Barrett, Joseph, New Ipswich, N. H.
Brown, Capt. Eleazer, " "
Batchelder, Jonathan, Mason, "
Bullock, Rufus, Royakton, Mass.
Bullard, Rev. Ebenezer W., Fitchburg, Mass.
Bullard, Mrs. Harriet N., " "
Barrows, Rev. Homer, Dover, N. H.
Bishop, Timothy, New Haven, Ct.

Conner, Abel, Henniker, N. H.
Cleaveland, Rev. J. P., D. D., Providence, R. I.
Champlin, John Henry, Essex, Ct.
Champlin, Charles C., " "
Cutler, Seth, Pelham, N. H.
Chapman, Rev. F. W., Deep River, Ct.
Dana, Rev. Samuel, Marblehead, Mass.

Everett, Mrs. Dolly, New Ipswich, N. H.
Emerson, Rev. A., South Reading, Mass.
Fitz, Jesse R., Candia, N. H.
Finley, Samuel, Acworth, N. H.
Foster, Rev. Eden B., Pelham, N. H.
Foster, Mrs. Catharine P., " "
Farwell, Dea. Abel, Fitchburg, Mass.
Fiske, Rev. D. T., Newbury, "
Fitz, Rev. Daniel, Ipswich, "

Greenleaf, Mrs. Mary, Newbury, Mass.
Grant, Dea. John, New Haven, Ct.
Gale, Rev. Wakefield, Rockport, Mass.

Hull, Rev. Joseph D., Essex, Ct.
Howard, Mrs. Esther, Acworth, N. H.
Hubbard, Rev. O. G., Leominster, Mass.

Hill, Dea. Asa, Athol, Mass.
Hyde, Rev. Wm. A., Westbrook, Ct.

Jenkins, Rev. A., Fitzwilliam, N. H.
James, Rev. Horace, Wrentham, Mass.

Kimball, Rev. D. T., Ipswich, Mass.

Lee, Rev. Samuel, New Ipswich, N. H.
Leavitt, Rev. Jonathan, Providence, R. I.
Lawrence, Rev. Edward A., Marblehead, Mass.
Lawrence, Mrs. Margaret W., " "
Lapsley, David, Philadelphia, Pa.

Mordough, Rev. James, Amesbury, Mass.
McGee, Rev. Jonathan, Franconstown, N. H.

Pickett, Rev. Aaron, Reading, Mass.
Perkins, Samuel H., Philadelphia, Pa.
Putnam, Rev. Israel W., Middleboro, Mass.

Robert, Christopher R., New York city.

Smith, Capt. Nathaniel, Newburyport, Mass.
Salisbury, Mrs. Abby, New Haven, Ct.
Todd, Rev. John, D. D., Pittsfield, Mass.
Tower, Levi, Fitzwilliam, N. H.
Terry, Rev. J. P., South Weymouth, Mass.
Turner, Rev. J. W., Great Barrington, "
Thatcher, Rev. Tyler, North Wrentham, "

Vaill, Rev. Joseph, Somers, Ct.

Wright, Rev. Edwin S., Acworth, N. H.
Wood, Dea. Samuel 2d, Lebanon, "
Wellman, J. W., Andover, Mass.
Wood, Rev. C. W., Ashby, "
Withington, Rev. Leonard, Newbury, Mass.
Williams, Henry J., Philadelphia, Pa.

SIXTH

ANNUAL REPORT

OF THE

SOCIETY FOR THE PROMOTION

OF

COLLEGIATE AND THEOLOGICAL EDUCATION

At the West.

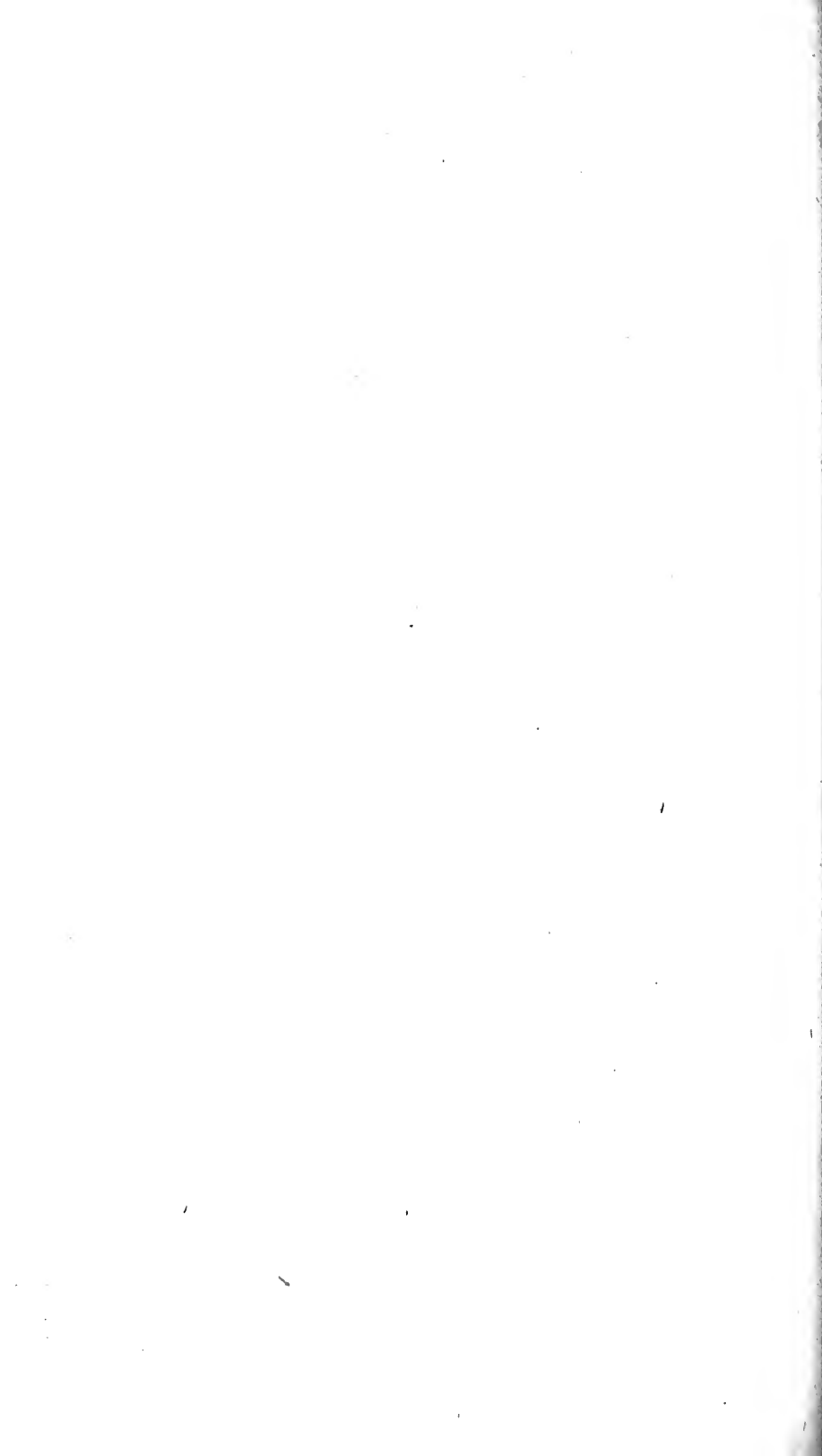
WITH

AN APPENDIX.

NEW-YORK :

PRINTED BY J. F. TROW, 49 & 51 ANN-STREET.

1849.



PROCEEDINGS

CONNECTED WITH THE SIXTH ANNIVERSARY OF THE SOCIETY
FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST.

THE Board of Directors met at the Lecture Room of the First Presbyterian Church in Brooklyn, N. Y., on Wednesday, Oct. 31st, 1849, at 3 o'clock, P. M., the President, Hon. J. C. Hornblower, in the chair.

Information of the death of Robert Wilkinson, Esq., of Poughkeepsie, a Member of the Board, was communicated. A tribute to the memory of the deceased is incorporated in the Annual Report. The Directors continued their session during the afternoon.

In the evening, the Annual Discourse before the Society was delivered by the Rev. Edward Beecher, D. D., of Boston, in the Church of the Pilgrims, from Is. lix. 21 and lx. 19—*As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.*

Dr. B. introduced his discourse by adverting to the working system of the Puritans, and the demands of the providence of God to extend their views of Collegiate and Theological Education. He then considered at large the relations of the development of the West to the plans of God, and proceeded

with power to discuss the true question at issue, with regard to the proper social and religious organization of the West. This he affirmed to be, not whether Christianity in some form shall take possession of the West, but whether we shall so co-operate with our brethren there, who are in a minority, as to establish a system of Collegiate and Theological Education, of such power, and so early, that it shall exert its appropriate influence in forming the character of that portion of our nation.

The session of the Board was continued through the whole of Thursday. The thanks of the Board were presented to Dr. Beecher for his Discourse, delivered on the previous evening, and a copy requested for publication.

The Rev. Thomas H. Skinner, D. D., of the city of New-York, was appointed to deliver the next Annual Discourse, and the Rev. Absalom Peters, D. D., of Williamstown, Mass., his alternate.

A letter was received from the Rev. William B. Lewis, one of the earliest friends of the Society, and from its first organization a member of the Board of Directors, resigning his seat on account of ill health. His resignation was accepted, and the following resolution adopted, viz.—“That, while this Board deeply lament the afflictive dispensation of Providence, which deprives them of the valuable counsel and co-operation of their highly esteemed friend and brother, and while they tender to him their affectionate sympathy and high consideration of the service which he rendered this Society, they reluctantly yield to his request to resign his seat in the Board of Directors of this Society.”

The Annual Report of the Board was presented, and after discussion adopted, and an abstract directed to be read as a part of the anniversary exercises in the evening.

Applications for the continued aid of the Society, from the Trustees, Marietta, Wabash, Illinois, Knox, Beloit, and Wittenberg Colleges, and Lane Theological Seminary, came before the Board, and were duly considered, and a resolution adopted granting them aid the ensuing year.

It was voted to propose to the Society, at its Annual Meeting in the evening, an alteration of Article III. of the Consti-

tution, increasing the number in the Board of Directors from eighteen to twenty-four.

A memorial was received from Berkshire Association in Mass., recommending a plan of union between this Society and the American Education Society, for the purpose of securing *funds* for educational purposes, and as well as for advancing with a higher degree of efficiency the general cause of education. This Memorial was referred to a Committee, with instructions to report at a subsequent meeting of the Board.

The Secretary reported that the premium of \$100 offered for the best "Essay on the Educational System of the Puritans, as compared with that of the Jesuits," had been awarded to Prof. Noah Porter, jr., of Yale College.

The Anniversary Exercises were held on Thursday evening, in the First Presbyterian Church. The President, Hon. J. C. Hornblower, LL. D., of Newark, N. J., took the Chair, and the meeting was opened with prayer by the Rev. Absalom Peters, D. D., of Williamstown, Mass.

An abstract of the Annual Report of the Directors was presented by the Corresponding Secretary, Rev. Theron Baldwin. The following resolution was then offered by the Rev. J. M. Sturtevant, D. D., President of Illinois College.

Resolved—That the Report, an abstract of which has now been read, be adopted, and published under the direction of the Board.

The resolution was seconded by the Rev. Samuel Sprecher, D. D., President of Wittenberg College, Ohio. After able and effective addresses, by Presidents Sturtevant and Sprecher, in support of the resolution, it was adopted.

The meeting was closed with the Apostolic Benediction, by the Rev. Albert Barnes, of Philadelphia.

After the adoption of the amendment of Article III. of the Constitution, recommended by the Board of Directors, the Society proceeded to the election of officers for the ensuing year.

The following officers were chosen :

President.

HON. JOSEPH C. HORNBLOWER, LL D., Newark, N. J.

Vice-Presidents.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.
 REV. C. A. GOODRICH, D. D., New Haven, Conn.
 J. M. ATWOOD, Esq., Philadelphia.
 REV. G. W. BLAGDEN, Boston.
 REV. H. N. BRINSMADE, D. D., Newark, N. J.
 J. C. BLISS, M. D., New-York City.
 REV. I. S. SPENCER, D. D., Brooklyn, N. Y.
 HON. S. H. WALLEY, JR., Roxbury, Mass.
 REV. SAMUEL OSGOOD, D. D., Springfield, Mass.
 REV. A. PETERS, D. D., Williamstown, Mass.
 HON. JOEL PARKER, Cambridge, "
 REV. EDWIN HALL, D. D., Norwalk, Conn.
 REV. J. P. CLEVELAND, D. D., Providence, R. I.
 DAVID LEAVITT, Esq., Brooklyn, N. Y.

Directors.

REV. S. H. COX, D. D., Brooklyn, N. Y.
 HON. CYRUS P. SMITH, Brooklyn, "
 REV. ALBERT BARNES, Philadelphia.
 REV. THOMAS BRAINERD, D. D., Philadelphia.
 REV. ELIAKIM PHELPS, D. D., Stratford, Conn.
 REV. A. D. EDDY, D. D., Newark, N. J.
 REV. T. H. SKINNER, D. D., New-York City.
 REV. WILLIAM PATTON, D. D. "
 HON. T. W. WILLIAMS, New London, Conn.
 REV. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., " "
 REV. HORACE BUSHNELL, D. D., Hartford, Conn.
 HON. A. M. COLLINS, " "
 REV. E. BEECHER, D. D., Boston.
 WILLIAM ROPES, Esq., "
 REV. EMERSON DAVIS, D. D., Westfield, Mass.
 REV. J. P. THOMPSON, New-York City.
 REV. GIDEON N. JUDD, D. D., Catskill, N. Y.
 REV. J. H. TOWNE, Lowell, Mass.
 REV. M. J. HICKOK, Rochester, N. Y.
 JOHN THOMPSON, Esq., Poughkeepsie, N. Y.
 REV. SAMUEL T. SPEAR, Brooklyn, N. Y.
 REV. RUFUS W. CLARK, Portsmouth, N. H.
 J. B. PINNEO, Esq., Newark, N. J.

Corresponding Secretary.

REV. THERON BALDWIN, New-York City.

Recording Secretary.

REV. ASA D. SMITH, New-York City.

Treasurer and Financial Agent.

MARCUS WILBUR, Esq., New-York City.

The Society adjourned, to meet at Norwalk, Conn., on the last Wednesday in October, 1850.

CONSTITUTION
OF THE
SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated the Society for the Promotion of Collegiate and Theological Education at the West.

ATT. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of twenty-four Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars paid at one time shall constitute a member for life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society, when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

SIXTH REPORT.

IN the good providence of God, the Directors were enabled to present five Annual Reports, without being called to make the announcement that death had invaded their ranks. On the present occasion, however, we come with the sad intelligence that one of our number, ROBERT WILKINSON, Esq., of Poughkeepsie, has departed this life. He died at his residence, of fever, on the 13th of last August. Prompt in his attendance on the meetings of the Board—ardent in his devotion to the objects of the Society—comprehensive and clear in his views, and able in counsel, he was eminently qualified to be useful to the cause. His address, delivered before the Society at its fourth anniversary in the city of Troy, and which was published in connection with the Annual Report, shows the grasp and fervor of his mind, and his deep religious spirit. Through his death, the injunction reaches us with new power—*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

The Society has been steadily pursuing its work during the year, and never with more encouraging success. Many of the difficulties with which it had to contend at its inception, and which were set forth in previous Reports, have been happily overcome, and the fruits of the enterprise are beginning abundantly to appear. The Society originated in a season of great darkness and depression in respect to the interests which it is designed to promote, and affords a striking illustration of the sentiment, that “man’s extremity is God’s opportunity.”

In those memorable years of excitement and pecuniary revulsion, when the rains descended, and the floods came, and the winds blew over the West, the general deluge bore off a mighty wreck of splendid schemes and baseless edifices. Not a few projected institutions of learning shared the common fate. But when the floods beat upon those in view of whose exigencies this Society was organized, they fell not. The

men, however, who began to build by laying their foundations, found the materials upon which they relied for superstructures, suddenly swept away, and they were "not able to finish."

It was at this juncture that the helping hand of the Society was extended, and each revolving year has only placed in a stronger light the value of its assistance, and the wisdom of its organization. But our argument is cumulative, and we proceed to give the results of the year which has now come to its close.

RESULTS.—FINANCIAL STATEMENT.

One of the most important of these results, has respect to Wabash College. Soon after our last anniversary, the Rev. Dr. WHITE, President of the Institution, who had been engaged in a temporary agency for the Society at the East, made special efforts in the Plymouth Church of Brooklyn. His appeals met with a most generous response. A subscription of \$10,000 was secured to found a Professorship in the College, which, as a testimonial of regard for the Pastor of the church, was to be styled the "Beecher Professorship." This noble example we would gladly see imitated. How many churches might do likewise, and thus identify the names of their Pastors with institutions at the West, and through these channels send down a rich tide of blessing to future ages.

Another, and still more important result of the year, has respect to WESTERN RESERVE COLLEGE. In our Fourth Annual Report, it was stated that the Trustees of this Institution had resolved on an effort to raise \$100,000 for the purpose of liquidating its large indebtedness, and placing it upon a permanent basis. At that time, \$40,000 of this amount had been secured from friends of the Institution on the Reserve. In our last Annual Report, it was announced that a subscription for the remaining \$60,000 had been opened, on the condition that no part should be considered as binding, unless the whole amount were secured by the first of January, 1850. At that time, \$15,000 of this amount had been secured on the Reserve, and some \$10,000 pledged by sundry individuals in the State of Connecticut.

At the last Semi-Annual Meeting of the Board, held in May, it was voted that the success of this effort was "of great importance, not only to the Institution itself, but to the general interests of the cause, which this Society is endeavoring to promote," and that "the sanction of the Board be given

to the College for raising upon the Eastern field a sum, which, together with pledges already secured, should not exceed \$25,000." This sanction, however, was given "only on condition that, in case of success, the College should relinquish all further claims upon the Society, and leave the Eastern field." The term "sanction" is here used in consequence of the virtual compact with one another and with the Society, into which the several Institutions enter when they apply for aid. By this compact, the Society is made the representative of their several interests at the East, and thus becomes the director of their movements.

According to a resolution of the Board, adopted at its last Annual Meeting, efforts for the raising of funds in all such cases were to be made "under the direction of the Society, so that movements from different Institutions shall not come in conflict with each other, and thus bring back the state of things which the organization of the Society was designed to remedy; and that all subscriptions thus obtained be reported to the Treasurer, with the names of the subscribers, that they may be acknowledged in connection with the general receipts of the Society."

Since the last Anniversary, \$13,000 have been added to the \$10,000 mentioned in our last Report as subscribed at the East in aid of this Institution; making, in all, \$23,000. No doubt is entertained that the entire sum of \$25,000 will soon be reached.* In that case, the Eastern portion of this great work will be done. It ought here to be stated, that \$10,000 of this amount is expressly given to establish the "Storrs Professorship of Christian Theology" in Western Reserve College, in honor of the lamented Rev. CHARLES B. STORRS, the first President of the Institution, and the first to fill this department of instruction.

Of the \$10,000 assigned to this Professorship, \$7,710 were subscribed by members of the Church of the Pilgrims, in Brooklyn, of which the Rev. R. S. STORRS, Jr., is Pastor. It is a fact of the most encouraging character, that the whole amount secured during the year, either in the above specific forms or in the regular annual collections of the Society, from the several Congregational and Presbyterian Churches in Brooklyn, exceeds \$20,000. And this amount has been mainly contributed, not by individuals of hoarded wealth, but by young, enterprising, business men, who feel that property and life should be consecrated to the service of God.

* This has already been done.—SECRETARY.

The amounts above named do not pass through the Treasury of the Society, but go directly to the Institutions for which they were designed. The sanction and direction of such efforts is a method adopted by the Board, for accomplishing at once what might otherwise be the work of years. From the Treasurer's Account, which has been duly audited and found correct, it appears that the balance in the Treasury, by the last Report, was \$40 64, and the amount received during the year, \$11,001 08. Some thousands of dollars, which would have reached the Treasury as a part of the annual collections, have been absorbed by the effort in behalf of Western Reserve College. The entire amount realized in the city of Boston, with the exception of a few hundred dollars, took this direction. It appears, therefore, that there has been secured for the cause, in the ways above described, during the year, the sum of \$36,001 08. The amount realized *at the West*, will appear in subsequent parts of this Report.

The Rev. J. M. ELLIS, and the Rev. MASON GROSVENOR, have been employed during the year as Agents in New England, and the Rev. SELDEN HAYNES, for portions of the year, in Central and Western New-York. The salary allowed them has been \$800, and that of the Secretary \$1,400. The whole amount paid from the Treasury during the year, for salaries and traveling expenses of Secretary and Agents, compensation to the Treasurer and Financial Agent, office rent, printing of Annual Report and Discourse, engraving for certificate of Life Membership, postage, stationery, and expense of public meetings, is \$4,867 08. The balance (less \$289 08, remaining in the Treasury) has been disbursed to the several Institutions aided by the Society, together with beneficiaries in Auburn Theological Seminary, in accordance with an arrangement with the Western Education Society, hereafter described.

It is a matter of anxious inquiry with the Board, how, by a given outlay, which seems indispensable to the prosecution of this effort, the regular receipts of the Society can be economically increased to an amount which shall meet the full exigencies of the case. Our dependence for such a result must be mainly upon an increase in the number of Churches from which annual contributions can be realized.

ARRANGEMENTS FOR RAISING FUNDS.

One of the chief obstacles in the way of securing regular annual collections has ever been the multiplicity of benevolent organizations,—a difficulty felt by the Board to be real. But then if all the new phases of benevolence produced by an active and advancing age were to be neglected, the Church would be guilty of the absurd attempt to stereotype a system of benevolence framed in the incipency of her efforts for the conversion of the world, and carry it down without modification to the millennium. The one phase presented by this Society, it was believed could not be thus neglected without disaster to most precious interests. It must be done, however, if the number of annual appeals to the Churches could not be increased, *unless it should be substituted for some existing organization, or united with a kindred object.* But a union of kindred objects, even if not essential to secure access to the Churches, is desirable on the ground, that the greater the magnitude of the object presented in any case, the greater the certainty that it will justify the creation of such agencies and arrangements as shall make its appeals universally felt. In accordance with these views the Directors of this Society have ever been ready to adopt any plans of union which seemed likely to avoid the difficulties and secure the ends above specified. Two such plans have accordingly been adopted during the year.

I. With the Western Education Society at Auburn, N. Y. The following are the terms of agreement:

(1.) The Western Education Society hereby agrees, that the Society for the Promotion of Collegiate and Theological Education at the West, shall occupy the territory now included within the Synods of Geneva and Genesee; and that the latter Society shall furnish its own agents and make all collections for educational purposes embraced within the scope of these two Societies.

(2.) The Executive Committee of the Western Education Society shall make quarterly appropriations to such members of the Theological Seminary at Auburn, as are or may be entitled to aid on the principles which now govern said Committee in making appropriations, and report the amount of the same to the Society for the Promotion of Collegiate and Theological Education at the West—it being understood that the amount allowed to each beneficiary shall be \$80 per annum instead of \$75 as heretofore.

(3.) The Society for the Promotion of Collegiate and Theological Education at the West agrees that out of the funds collected by its agents on this field, the Executive Committee of the Western Education Society shall receive an amount, which, together with such donations as they may have received from Churches or individuals for the same object, shall be sufficient to meet the above-named quarterly appropriations—it being understood that this agree-

ment has no reference to donations made to the "Scholarship Fund" of Auburn Seminary.

(4.) This arrangement is to take effect on the 21st day of June, 1849, and continue for the term of two years from that date, unless terminated sooner by the mutual consent of the two Societies—and it shall continue indefinitely after the expiration of this period, unless the party desiring to terminate it shall have given to the other, two full quarters or six months' notice.

It was confidently anticipated, that to a greater or less extent the following benefits would result from the above described arrangement, viz :

1. The securing of a regular and recognized place for the *educational cause* in the system of benevolence adopted by the Churches in Western New-York.
2. Such a combination of interests as shall justify the employment of an agency whose influence shall be felt over the field and in its several localities, at times so established as to secure a perfect understanding between Churches and agents.
3. Such a simplification of machinery, as shall prevent inconvenience to the Churches caused by repeated appeals in behalf of the same general object.
4. The giving of such magnitude to the object presented, as shall be fitted to arouse earnest attention, and call forth liberal contributions.
5. Economy in the saving of time, travel, and expense, and in making one agent do the work of two at the several points reached.

II. Arrangement with the Central American Education Society. The main features of this plan are embraced in the following articles :

1. There shall be a joint presentation of the objects of both Societies on the field, within the territorial limits of the Synod of New-York and New Jersey by the Society for the Promotion of Collegiate and Theological Education at the West, and the funds collected shall be equally divided between the two Societies.
2. The receipts of the Central Education Society from Churches, Associations or individuals beyond the territorial limits of the Synod (except where the common cause is presented by the College Society), and from beneficiaries and legacies, are not to be included in the above arrangement.
3. The College Society shall be allowed \$500 per annum by the Education Society from its half of the funds collected to be paid quarterly for expenses and agency in making collections.
4. This arrangement shall take effect as soon as ratified by the two Societies, and may be terminated after nine months, on three months' notice by either party.

This plan, like the previous one, was adopted after mature deliberation—in the light of experience derived from a thorough trial of other plans—with the most perfect cordiality on the part of both Societies, arising from a full conviction, that under all the circumstances of the case no better could be devised. It was believed to combine simplicity, economy, scope of object and blending of interests—calculated at once to secure the judgment and enlist the feelings of every friend of the cause on the field to which it has reference. Negotiations are also in progress in reference to a similar plan for Central New-York. These several plans may be modified by the light of experience, or discontinued altogether ; but it is hoped that they may be at least the initiative of arrangements

which shall give to the great cause of Christian Education, so far as represented by the higher institutions, its true position among the benevolent movements of the age.

That position, to a lamentable extent, this cause has lost. Some good men have been found, who even doubted whether Colleges under whatever influence conducted, could with propriety be classed among the objects of Christian benevolence. The above plans of union, therefore, may be regarded as an index of a gratifying progress in the public mind towards that high position which our fathers occupied. In the early history of this nation such institutions, founded and sustained mainly with a view of raising up an able and a godly ministry, were regarded as pre-eminently the objects of Christian benevolence; and to give them existence and efficiency was emphatically the missionary work of that age long anterior to the formation of any of our existing missionary organizations. The Church breathed into them her own life.

But many who doubt not that colleges are to be classed among the objects of Christian benevolence, have entertained the opinion that it was unwise if not wrong for the Society to make a *general* application for funds. "Colleges," say they, "require large sums, hence the Society should make its appeals to the wealthy, and leave small contributors to do their all for other objects of benevolence." But if this reasoning has any force, it would seem rather to be applicable to those organizations whose annual wants and receipts are reckoned by the *hundred thousand*. Here, as in other cases, is needed the widow's mite, as well as the splendid benefaction. The little rills of charity ordinarily make the mighty streams of benevolence. "While the magistrates and wealthier men were profuse in their liberality" to the first institution planted by our pilgrim ancestors, "each family contributed its twelve pence or peck of corn or strings of wampum." For a course of years, the General Court of Connecticut appointed committees to receive the contributions of "every person" in that "plantation disposed or willing for an increase of maintenance to the College at Cambridge," and the work was regarded as "a service to Christ to bring up his young plants for his service."

Prof. Haddock in an address in behalf of the Society in Boston says:

"Two centuries ago, the university which has done more for the city, under her wing, and for this whole shore, than all the commerce of the sea, was anxiously soliciting the "deep poverty" of the sisterhood of feeble colonies for bread, and sensibly grateful for the private gift of a "pewter flagon," or

a few pecks of corn. The appeal was every where responded to; the colonies gave according to their means and beyond their means; heroic sacrifices were every where made; the prosperity of the new settlements was identified with that of the College; the feeling was general, it was strong, it amounted often to enthusiasm, that the great objects of the emigrants, the establishment of a free State and the enjoyment of a free Gospel, were utterly impracticable without an institution for the cultivation of true learning, of profound, severe, Christian science.

Mr. Folsom, in his history of Saco and Biddeford, gives an extract from the town records, which shows a little the widespread popular zeal upon this favorite subject of Collegiate Education. "In 1655, Mr. Thomas Williams was chosen town treasurer, 'and to take note of such as contribute to the College.' Contributions in aid of the College at Cambridge were solicited in all the towns at that period."

RESULTS AT THE WEST.

But our view of the operations and results of the year would be very imperfect, did we fail to mention what has been accomplished at the West.

We propose, therefore, first to submit some statements, in order to show how far the effort in behalf of Western Reserve College has progressed on its own field, and what ground we have for believing that it will be carried out to a successful completion by the 1st of January, 1850. The amount necessary to be secured on the Reserve is \$75,000. At our last anniversary, \$55,000 of this amount had been subscribed. Since that time the Trustees of the College have been prosecuting the work on the Reserve in the most vigorous manner. In addition to an agency which has been felt in every portion of that section of country, the most earnest appeals in behalf of the enterprise have been made through the columns of the Ohio Observer. These appeals were finally issued in an extra sheet, and widely disseminated. We give a few extracts, to show at once the importance of the interests involved, the method of argumentation adopted, and the spirit in which the enterprise has been prosecuted.

"If the Institution goes down, the event will be in the highest degree disastrous to our churches and to the cause of sound religion in this community. The earnest attention of the friends of religion and enlightenment cannot too soon be concentrated upon this subject. It is one in which every citizen of

the Western Reserve has a deep interest. Every farmer and mechanic, every friend of religion and intelligence, has an abiding interest in the issue of this struggle. But the church is especially and most deeply interested.

"The College was, at the laying of the corner-stone, dedicated '*To Christ and his Church.*' It is the offering of our churches. It was founded by and for the church, especially for the churches of the Western Reserve and the West. To train up a sound, thoroughly educated, indigenous ministry, was the *primary* object in its establishment. It is fast accomplishing the object for which it was founded. Of its 153 graduates, about one-half of those living are either in the ministry or in actual preparation for it. Besides these, a considerable number, who were graduated elsewhere, have studied theology in this Seminary, and are now actively engaged in the work. Six became missionaries of the American Board: four of these are still living, and the labors of some of them have been eminently blessed of God. Most of the graduates, however, are toiling in the West. And if all Heaven rejoices over one sinner that repenteth, who can estimate the blessed results the College and Seminary have already achieved?

"Western Reserve, which is so highly favored with the institutions of religion and education, owes its pre-eminence above many other portions of the West in no small degree to the Colleges and Theological Seminaries of New England. The early Missionaries here were, nearly all of them, graduates of those institutions. They were men of solid attainments in learning, and brought with them all those healthful influences which men well trained there would naturally exert. These were the men who conceived the idea, and formed the plan, and raised the means of establishing the College and Seminary whose existence is now in peril.

"Henceforward our reliance for Domestic Missionaries must be mainly upon those educated on the ground, who know from their own personal observation the destitution of the region, and whose knowledge elicits true Christian sympathy. Viewed in this light, our own Theological School has the strongest claims to the patronage and prayers of the friends of religion and learning on the Western Reserve and all the adjacent region. The young men educated here can with difficulty be retained in the Seminary till they have completed their course of study, the calls for their services are so many and so important. Were our numbers greatly enlarged, and our means of aiding those who are in needy circumstances also increased, the salutary effect upon the churches would be felt speedily, powerfully, and permanently."

"We believe that God *hears and answers prayer*. Human efforts are *futile without the blessing of God*. The *Ministry* is God's instrumentality for the conversion of the world. Colleges and Seminaries are God's means for training up a learned and efficient *Ministry*. The effort to found and sustain such institutions is one whose success is essential to *His* plan for the world's conversion. Such efforts are therefore pre-eminently appropriate subjects for prayer. There are among the readers of this article hundreds to whom the welfare of the Western Reserve College is now a subject of *special* interest. The *fact* that the present effort is the *final struggle*, that the issue is to be either the downfall of the College or its establishment upon a *permanent* basis; and the fact, that the danger of failure is imminent, have awakened deep solicitude among the friends of Zion. '*What can be done?*' and '*What ought I to do?*' are questions which now meet us from every side. *There is one thing we can all do*. We believe that God is a prayer-hearing God. We can, at least, *pray for the success of the effort to endow the College*. A pious widow, in a recent conversation, assured me that for many years before the death of her husband, she never heard him offer a prayer at the family altar in which he did not pray for Colleges, and *especially* for the Western Reserve College.

No wonder that, while on earth, he so labored for its prosperity—and no wonder that the family which he has left are ready to do their utmost to aid the College at the present crisis. If such a spirit were general—if such prayer were offered at the altar of every family where the Observer is read—if our churches could see the disastrous consequences of the failure of this effort—if they would *pray and labor, and labor and pray*, as the magnitude of the object requires, the result would not long be doubtful.”

The “result” thus far reached, we give in the language of President Pierce:—

“The people of the Reserve have shown a zeal, liberality, and self-denial, that will hardly find a parallel in the history of modern benevolence. The Reserve is about equal in extent and population to the State of Connecticut, while the members of Presbyterian and Congregational Churches are in number only about one-fourth as great as in that State. In its more than two hundred townships, the number of settled Pastors of these churches will not much exceed forty; and in only eighty of these townships is there stated preaching every Sabbath, and this, in part, is furnished by the American Home Missionary Society; while nearly thirty townships are without Churches. Some seventy feeble Churches are asking for some one to ‘break unto them the bread of life.’

“The country is still new, and the people have hardly finished clearing and paying for their farms, and building their dwelling houses and houses of worship; and besides, they have contributed largely for the establishment of the College in former years; yet, they are expected to give at least three-fourths of the \$100,000 now to be raised, and have already brought the effort *near to its consummation*. The donations there made are not from large estates or resources received by inheritance. They are from the hard earnings of farmers and mechanics, and the prudent savings of lawyers, physicians, and ministers of the gospel. Many feeble Churches have contributed \$500 for the establishment of a permanent charity scholarship, and many individuals have given a like sum to establish a scholarship for their families and lineal descendants.

“It is said, by those best acquainted with the facts, that the salaries of ministers on the Reserve do not average more than \$300, and yet thirty ministers have given \$3,000, or an average of \$100 each. The Faculty of Western Reserve College, with small salaries and few other resources, have pledged \$10,000. The Alumni of the College are young, and have struggled hard to obtain an education, and have had but little opportunity to gain property—and yet, they have attempted to raise a Professorship among themselves, and have actually subscribed \$8,000.

“These facts are furnished, not by way of boasting, but to stimulate like benevolence, and refute the assertion, sometimes made, that the people of the West are too much disposed to rely upon Eastern aid, and not to help themselves.”

In view of statements like these, we cannot, for a moment, believe that the final result will be doubtful. There are yet eight weeks left for operations on the Reserve, and if the effort at the present time is “*near its consummation*,” the people who have already done so nobly will not let the enterprise fail. The responsibility of a failure is now thrown entirely upon the friends of the College in its own vicinity,

and so much of the Puritan spirit has been developed during the prosecution of the enterprise hitherto, that we have a right to regard it as a sure pledge of the successful completion of this great effort.

But the accomplishment of this work will draw in its train results of the deepest interest. A noble Institution will have been saved to the cause of learning and religion, and a work achieved whose influence will be felt by coming ages, and we doubt not that from the distant future multitudes will look back upon the large-hearted benefactors through whose bounty it was accomplished, with feelings similar to those with which are now regarded the far-seeing and generous men to whose munificence, under God, we are indebted for the establishment of those noble institutions which have come down to us as a most precious inheritance.

The benefaction which gave to Yale College its name, was less than five hundred pounds sterling, and yet it sent a thrill of joy through the hearts of those colonists, who were struggling to lay the foundations of a nation, and who, in their feeble beginnings, were doing a work for all time. They themselves felt that they were doing such a work. The Trustees of the College did "with one consent agree, determine, and ordain" that it should be "called by the name of its munificent patron"—that the "Province" of Connecticut might "keep and preserve a lasting monument of so generous a gentleman, who by so great a benevolence and generosity, has provided for their greatest good and the peculiar advantage of the inhabitants, both in the present and FUTURE AGES."

"On Commencement Day morning (Sept. 12th, 1718), this monument, both of generosity and gratitude, was with solemn pomp read off in the college hall, both in Latin and in English;" then the procession moved to the meeting-house to attend the public exercises of the day, where "the Rev. Mr. John Davenport, one of the Trustees, at the desire of the body," made an oration, "wherein he largely insisted upon and highly extolled the generosity of Gov. Yale. And the Hon. Gov. Saltonstall was pleased to grace and crown the whole solemnity with an elegant Latin oration." At first we may feel disposed to smile at all this, as unmeaning parade—but when we look at it through the medium of results, which have accumulated through a period of nearly one hundred and fifty years in the history of Yale College, it excites only our admiration as the index of the most noble impulses, and a breadth of view, which stretched onward over "FUTURE

AGES."* So, when the present effort of the Trustees of Western Reserve College shall be viewed through the results

* *Alumni of Yale who have held the more important Offices under the Federal and State Governments, with the date of graduation.*

Signers of the Declaration of Independence.—Philip Livingston, 1737; Lewis Morris, 1746; Oliver Wolcott, 1747; Lyman Hall, 1747.

Members of the Convention for framing Constitution.—Wm. Livingston, 1741; Wm. S. Johnson, 1744; Jared Ingersoll, 1766.

Vice-President U. S.—John C. Calhoun.

Members of the Cabinet.—Oliver Wolcott, 1778, Secretary of the Treasury; Peter B. Porter, 1791, Secretary of War; John C. Calhoun, Secretary of War; Geo. E. Badger, 1813; Secretary of the Navy; John M. Clayton, 1815, Secretary of State; Francis Granger, 1811, Post Master General.

Foreign Ministers.—Silas Deane, 1758, to France; David Humphreys, 1771, to Spain and Portugal; Joel Barlow, 1778, to France; Ralph J. Ingersoll, 1808, to Russia.

Senators U. S. Congress.—Wm. S. Johnson, 1757; John S. Hobart, Simeon Olcott, 1761; Stephen M. Mitchell, 1763; Theodore Sedgwick, 1765; Abraham Baldwin, 1772; James Hillhouse, 1773; Stephen R. Bradley, 1775; Samuel W. Dana, 1775; Chauncey Goodrich, 1776; James Watson, 1776; Nathaniel Chipman, 1777; Uriah Tracy, 1778; Israel Smith, 1781; Ashur Robbins, 1782; David Daggett, 1783; Rajah Greene, 1784; Return J. Meigs, 1785; Stanley Griswold, 1786; Christopher Ellery, 1787; James Lanman, 1788; Jeremiah Mason, 1788; John Elliott, 1794; Samuel A. Foot, 1797; Horace Seymour, 1797; Gideon Tomlinson, 1802; Isaac E. Bates, 1802; John C. Calhoun; Jabez W. Huntington, 1806; * John Davis, 1812; Elias K. Kane, 1813; * John M. Clayton; Thaddeus Betts, 1807; * Samuel S. Phelps, 1811; * George E. Badger, * Roger S. Baldwin, 1811. * 30th Congress.

Judge U. S. Court.—Henry Baldwin, 1797.

Judge U. S. District Court.—William Bristol, 1798.

Governors—Connecticut.—Oliver Wolcott, 1747; John Treadwell, 1767; Oliver Wolcott, 1778; Roger Griswold, 1780; John Cotton Smith, 1783; Samuel A. Foot, Gideon Tomlinson, Clark Bissell, 1806; William W. Ellsworth, 1810; Roger S. Baldwin.

Massachusetts.—John Davis.

Vermont.—Israel Smith.

New Jersey.—William Livingston, 1741.

Georgia.—Lyman Hall; Nathan Brownson.

Ohio.—Samuel Huntington, 1785; Return J. Meigs.

Chief Justices Supreme Court—Connecticut.—Eliphalet Dyer, 1740; Richard Law, 1751; Andrew Adams, 1760; Stephen M. Mitchell, 1763; Zephaniah Swift, 1778; Stephen T. Hosmer, 1782; David Daggett, Thomas S. Williams, 1794; Samuel Church, 1803.

Vermont.—Enoch Woodbridge, 1774; Nathaniel Chipman; Stephen Jacob; 1778; Israel Smith.

New York.—William Smith, 1795; Richard Morris, 1748; John S. Hobart, 1757.

New Hampshire.—Simeon Olcott.

Ohio.—Samuel Huntington; Peter Hitchcock, 1801.

Delaware.—John M. Clayton.

Associate Justices of Supreme Court—Connecticut.—William S. Johnson; Jonathan Sturges, 1759; Benjamin Huntington, 1761; Jonathan Ingersoll, 1766; John Trymbull, 1767; William Edmonds, 1777; Ashur Miller, 1778; Oliver Wolcott, 1778; Jeremiah G. Brainard, 1779; Roger Griswold, John Cotton Smith, James Lanman, 1788; John T. Peters, 1789; Asa Chapman, 1792; Roger M. Sherman, 1792; William Bristol, 1798; Clark Bissell, 1806; Jabez W. Huntington, 1806; Henry M. Wait, 1809; William W. Ellsworth, 1810; William L. Storrs, 1814.

Massachusetts.—Simeon Strong, 1756; Theodore Sedgwick, Samuel Hubbard, 1802.

Vermont.—Noah Smith, 1778; Daniel Farrant, 1781; Joel Doolittle, 1799; Milo L. Bennett, 1811; Samuel S. Phelps.

New York.—John Woodworth, 1788; James Southerland, 1807.

Ohio.—Return J. Meigs, J. N. Conch, 1802; Edward Avery, 1810; Frederick Grimke, 1810.

Kentucky.—Silas Robbins, 1808; Thomas A. Marshall, 1815.

North Carolina.—George E. Badger.

South Carolina.—Abraham North, 1787.

Georgia.—Augustus B. Longstreet, 1813.

Mississippi.—John P. Hampton, 1824; George Winchester, 1826.

Louisiana.—Thomas Slidell, 1825.

Chancellors, New York.—James Kent, 1781; Samuel Jones, 1790.

The last Triennial of Yale, was published in 1817; the whole number of alumni at that time, was 5678, of whom 2882 were living. [Boston Traveller.]

NOTE. In the House of Representatives, 30th Congress—Massachusetts.—George Ashmun, 1823; Julius Rockwell, 1826.

Connecticut.—Samuel D. Hubbard, 1819; Truman Smith, 1815.

Alumni of Yale College, distinguished as Theologians, Clergymen, and Authors, from 1702 to 1815.

1702 Nathaniel Channey, Durham, Ct. Cler.

1705 Samuel Whittemsey, New Haven, Ct. Cler.

of a century and a half in its history, in what a light will be placed the \$100,000 which gave the Institution to posterity!

But the interest of this result is by no means limited to that one Institution. The Society will now be enabled to

- 1706 Jared Eliot, Killingworth, Ct. Cler.
 1706 Jonathan Dickinson, D. D., first Pres., Nassau Hall, Author.
 1714 Benjamin Lord, D. D., Norwich Ct.
 1714 Samuel Johnson, D. D., Pres. King's Coll., N. Y., Author.
 1720 Jonathan Edwards, the Great Author.
 1724 Henry Caner, D. D., Minister of King's Chapel, Boston, Author.
 1732 William Hart Saybrook, Author, wrote against Edwards and Hopkins.
 1733 Eleazer Wheelock, D. D., founder and Pres. Dart. Coll.; Benjamin Pomeroy, revival preacher.
 1735 Aaron Burr, Pres., Nassau Hall; Joseph Bellamy, D. D., Author, Theol.
 1738 Chauncy Whittlesey, New Haven.
 1741 Samuel Hopkins, D. D., the Theologian; Samuel Buel, D. D., eminent preacher of the Edwards school; Noah Wells, D. D., Saybrook, Theol. influential writer; James Sproat, D. D., Phil. dis. preacher.
 1743 Eliphalet Williams, D. D., East Hartford.
 1744 William Samuel Johnson, Pres. Columbia Coll., not Cler. Author.
 1745 Thomas B. Chandler, D. D., Elizabethtown, N. J., dis. Epis. Cler. and Theol.
 1746 Ezra Styles, D. D., Pres. Yale Coll.
 1748 Samuel Seabury Bishop of Conn.; Naphtali Daggett, Pres. of Yale.
 1749 Samuel Hopkins, D. D., Hadley; Gideon Hawley, Miss. to Indians.
 1752 Elizur Goodrich, D. D., Durham, eminent Cler., Theol.
 1754 Joseph Lathrop, D. D., West Springfield, preacher and teacher of Theol. Students.
 1756 John Smalley, D. D., New Britain, Theol. writer and teacher.
 1757 Abraham Beach, D. D., Epis. Cler. New-York City.
 1759 Joseph Sumner, D. D.; Benjamin Trumbull, D. D., North Haven, Theol. and Hist.
 1760 Levi Hart, D. D., Preston, Conn., influential Cler.; Joseph Dana, D. D., Ipswich, Mass.
 1761 Abraham Jarvis, Bishop of Conn.
 1762 John H. Livingston, Pres. of Queen's Coll. N. J., dis. Theol. and Prof. of Theology in the Ref. Dutch Ch.; Joseph Huntington, D. D., Author of Calvinism Improved.
 1764 Samuel J. Mills, Torrington.
 1767 Samuel Wales, D. D., Prof. Theology, Yale Coll.; John Treadwell, Gov. Conn., Theological writer; Joseph Lyman, D. D., Hatfield, Mass., Theol. and Theol. instructor; Nathanael Emmons, Theol.; John Trumbull, Poet.
 1769 Timothy Dwight, D. D., Pres. Yale Coll., Theol. Poet; David Ely, D. D., Huntington, Conn.; Nathan Strong, D. D., Hartford, Preacher and Theol.
 1770 Joseph Buckminster, D. D., Portsmouth, N. H.
 1771 Gen. David Humphreys, Poet.
 1777 Nathanael Chipman, dist. writer on Law; Ebenezer Fitch, D. D., first Pres. Williams Coll.
 1778 Joel Barlow, Poet, Pol. writer.
 1781 James Kent, Legal writer; *Noah Webster*.
 1783 Samuel Austin, D. D., Pres. Univ. Vt., Preacher and Theologian; Jedidias Morse, Geographer.
 1784 Chauncy Lee, D. D., Author, Poet.
 1785 Abel Flint, D. D., Hartford, Author; Timothy Pitkin, Historian and Polit. writer.
 1786 Stanley Griswold, New Milford, Preacher and Polit.
 1787 Azel Backus, D. D., Bethlem, Pres. Har. Coll.
 1789 Asahel Hooker, Goshen, Teacher of Theol., students.
 1790 Edward Dorr Griffin.
 1792 Roger Minott Sherman.
 1795 Jeremiah Day.
 1796 Henry Davis, Pres. Harv. Coll.; Thomas Miner, Medical writer; Benjamin Silliman.
 1797 James Murdock; Lyman Beecher.
 1799 Eli Ives, Botanist; James L. Kingsley; Moses Stuart.
 1802 David D. Field, D. D., Statistical and Misc.; Daniel Haskell, Pres. Univt. Vt., Geography.
 1803 Sereno E. Dwight; Horace Holley, Pres. Trans. Un., Unit. Preacher.
 1804 John Pierpont, Poet and Preacher; Bennett Tyler, Theol.
 1805 Thomas H. Gallaudett; Heman Humphrey, D. D., Pres. Amherst Coll. Theol. and Misc.; F. Jarvis, D. D., Eccles. Hist.; Gardiner Spring, D. D., Theol.
 1807 Luther Hart, Preacher and writer; Nathaniel W. Taylor; Thomas S. Grimke, Polit. and Lit.
 1808 Matthew R. Dutton; Nathaniel Hewitt; James A. Hillhouse, Poet and Essayist; Jonathan Samuel Knight, Med.
 1809 Josiah W. Gibbs, Phil.
 1810 Ethan A. Andrews, Grammar; Eleazer T. Fitch; C. A. Goodrich; Frederick Grimke, Misc.; Samuel F. B. Morse.
 1811 Ralph Emerson, D. D.; Joseph E. Worcester, Geog. Hist. Dict.
 1812 Calvin Colton, Theol. Lit., Political.
 1813 Elias Cornelius, D. D.; William T. Dwight, D. D., Portland; Alex. M. Fisher, Math.; Denison Olmsted.
 1814 Nathanael S. Wheaton, Pres. Wash. Coll., Book of Travels; Leonard Withington.
 1815 Henry E. Dwight, Travels; Horace Hooker, Misc.; JAMES G. PERCIVAL; William B. Sprague, D. D.

render more efficient aid to those farther West, which in their prospective influences are equally important, and whose situation has been no less critical. Of these, that which ranks first in age, is

ILLINOIS COLLEGE.

Its founders pushed westward more than five hundred miles in advance of Western Reserve College, and in 1830 laid its foundations upon the outer border of civilization. Through various vicissitudes, it has struggled on, and 1849 will complete the twentieth year in its history. At our last Anniversary, it was reported out of debt. This result, however, was accomplished by the sale of almost its entire amount of disposable property. The Trustees are now resolutely determined to keep the Institution from being again involved in debt. To prevent this in the case of this College, as well as others, the Society made certain pledges of aid for the present year, which it has, as yet, been enabled only in part to redeem.

The President of Illinois College, in presenting a renewed application for aid, says—

“The Trustees are convinced that it is indispensable to the success of the noble enterprise which they have been assiduously prosecuting for the last twenty years, that the institution under their care should be speedily placed on the basis of a sufficient endowment. The question whether the income of the College from year to year is adequate to pay its unavoidable expenses, is a question which annually involves its very existence, and it cannot be reasonably hoped that an institution, whose very life is thus in constant jeopardy, can long secure the services of an able faculty.

“The Trustees, therefore, on the 15th of July last, entered upon an effort to raise, for the permanent endowment of the collegiate department of the institution, the sum of \$50,000. This sum was fixed upon, not because it was supposed to be all the College will ever need, but because we believe that, with that sum secure, we can safely throw off its dependence on the Society, and on the Eastern Churches, at least so far as respects its collegiate department. An agent is now at work on our western field, and to this effort it is supposed that no small portion of my own labors must be devoted for the current year. The work is very auspiciously begun, and we are greatly encouraged to hope that \$25,000 or \$30,000 of this sum can be raised at the West.

“The remainder of the \$50,000 the Trustees earnestly desire the opportunity of securing at the earliest possible day, through the Society. They urge the following reasons: 1. The naked condition in which our college is left, in consequence of having disposed of its property in payment of its debts, renders its life peculiarly exposed, and creates an urgent necessity of providing a fund to fall back upon adequate to meet its current expenses, and prevent the accumulation of another debt. 2. As already proved, the College cannot stand still where it is; it must recede or advance, and without more funds we cannot advance to the position which it is indispensable to our success that we take at once. 3. The rapid growth and incalculable importance of that section of the great central valley, in the very heart of which our College is

located, and of which it is the natural literary and religious centre. It should be immediately occupied, and strongly garrisoned for Christ. 4. In age our College ranks among those aided by the Society next to the Western Reserve. The very men who are now bearing the burden and heat of that enterprise, have been bearing it for twenty years. It was the enterprise of their youth; it was their first love. Their wrinkled brows are beginning to show no unequivocal marks of advancing age.

"In submitting this request, we should do injustice to our own feelings not to thank the Directors and the Churches for the invaluable aid we have received through your Society. The case admits of no doubt, but for this, Illinois College MUST HAVE BEEN UTTERLY EXTINCT YEARS AGO. If it lives, if, as is our hope and our prayer, it becomes a fountain of blessing to generations following and to millions yet to be born, your Society will be, under God, the means of its salvation."

MARIETTA COLLEGE.

From this College comes a similar plea. In our last Report, it was stated that the Trustees of this Institution had entered upon an effort to raise the sum of \$50,000, and that one-half of it had already been secured from friends of the College in its own vicinity. The President of the College then testified, that to raise this amount "*not even an attempt would probably have been made, but for the hopes excited by the Society.*" In the prosecution of that effort, the Trustees met with "many noble specimens of large-hearted liberality," and they have now undertaken to secure the remaining \$25,000. In their recent annual application to the Society for aid, they say—

"It is important in every point of view, that this effort should be vigorously and speedily pushed to its completion. We had hoped to be able at this time to say to your Board, that \$15,000 of the remaining \$25,000 had been pledged at the West. The state of the public health, however, and other providential obstacles have, in a measure, paralyzed our efforts on the home field; still some pledges have been made *conditionally* towards founding a Professorship, by individual friends of the College, to which they were moved by the hope of speedily placing the institution in a position of safety, in the expectation that we should be permitted to appeal to the old patrons of the college at the East, for that portion of the sum contemplated in our effort, which could not be raised here. The conditions of none of these pledges are fulfilled; and it is even doubtful whether they can be fulfilled, if we are confined to the West. The period at which they will cease to be binding, if these conditions are not met, is August 1st, 1850.

"A sum of \$7,000 or \$8,000 will thus be periled, and may be lost to the college, without some special aid during the coming year from the eastern field. If, however, the friends of the institution at the West are stimulated by the hope of such aid, it is very probable that from \$12,000 to \$15,000 (including the pledges above referred to) can be raised upon the home field; thus leaving only some \$10,000 to \$12,000 to be raised at the East. If this cannot be secured, all that has been done towards our second \$25,000 may vanish in vapor, the period of our dependence upon the Society be indefinitely protracted, and faintness of heart take the place of the zeal now manifested by the western friends of the College."

It is ardently to be hoped that Churches may be found, which, in respect to these two Institutions, will imitate the noble example set by the Churches in Brooklyn, in respect to Wabash and Western Reserve Colleges, and that old patrons will be inspired with a new zeal to complete that which in by-gone years they so generously commenced. That work will yet live, and carry down blessings over generations to come; and an opportunity is now afforded to quicken and swell the tide, that it may FORTHWITH reach, with its enlightening and saving power, the multitudes already accessible to its influence.

WABASH COLLEGE.

A new aspect has been given to its affairs during the year, by the establishment of the Professorship already described, but has by no means reached the point where it can dispense with the aid of the Society. Its position, however, is such that assistance can be rendered under the fullest conviction that its *foundations* are sure. Assistance is not now called for to settle the simple question of life or of death, but to give such scope to its influence as shall enable it to fulfil its high mission in that land. And it is to be hoped that in the year to come, it may find as noble-hearted benefactors as those which have come to its aid during the present.

The Trustees present their renewed application for aid, "with many acknowledgments for the continued patronage of the Society, by which the Institution has been enabled to struggle on in the midst of many embarrassments." They also say, "the fact that the College is steadily increasing its influence, is an argument in favor of its being fully sustained, and the accompanying statement of its religious prosperity should serve as a continued encouragement to its patrons to persevere in their work of benevolence. With the above statements, we leave our application with the Directors of the Society, praying the Great Head of the Church to reward them, and those for whom they act, a hundred-fold for all their benevolence and work of charity."

LANE THEOLOGICAL SEMINARY.

Prof. D. H. ALLEN, in behalf of the Trustees, writes to the Directors—

"We are obliged to ask a continuance of your patronage. We have elected a new professor, who we hope will accept. If he declines, a professor we must have, if possible, very soon, and of course an additional salary is to be provided for. Our affairs stand in the same condition as represented by

me personally at your meeting last spring, save that another lawsuit has been commenced in the name of the State of Ohio, on the relation of D. R. Kemper. This prevents us from raising a subscription for the payment of our debt of \$10,000, and thereby stopping our heavy interest account. It also involves us in new expenses for counsel, &c. Mr. Kemper, the relator, has recently deceased; but it is presumed his brothers assume the responsibility of the costs of suit, and that the case will go on, and a final trial be had in due time."

In reference to this suit, the Central Watchman, published at Cincinnati, says—

"The friends of the institution need give themselves no uneasiness about the result. These suits can accomplish no higher object than temporarily to annoy the Trustees. They fear no fair investigation of any of their proceedings. There has been no perversion of the trust on their part, nor failure to execute it. The institution is managed by the same Trustees, with but a few exceptions, who have had charge of it from the beginning. It is taught by professors, two of whom have been in it from its commencement. These men belong to the same church, they did then, and they hold the same creed. Where then is the perversion? As to the property, the large part of the land deeded by the Kemper family was given by Elnathan Kemper, who lived and died in full sympathy, ecclesiastical and personal, with the present Faculty and Trustees. Of one hundred and two thousand dollars given for its endowment, *ninety-six thousand* were given by those who hold the seminary at present, and those who sympathize with them; and a considerable portion was given on the express condition that Dr. Beecher should be a professor in the institution. We are glad to say that these suits are not brought by the old school branch of the church. Their General Assembly declined having any thing to do with the matter; and their two largest papers, the *Presbyterian*, of Philadelphia, and the *Western Presbyterian Herald*, of Louisville, both expressed the wish on the termination of the late suit, that the matter would be permitted to rest. This suit is brought by Mr. Kemper and other private individuals, and is destined to the same results as those formerly instituted. No Court of Equity can be found that will alienate the property from its present possessors."

KNOX COLLEGE.

The Trustees of this Institution, in renewing their application for aid, say—

"We are very grateful for the assistance rendered us by your Society, in our exertions to diffuse correct principles, and a sound Christian education amid the heterogeneous population of our western country. The aid we have already received from the benevolent, by your agency, has been of the very last importance to us, and as we have struggled hard to get along with your assistance, we know not what we should have done without it, unless God had raised up other helpers.

"Our year is just opened under very flattering prospects, as to the number of students in attendance, it being somewhat larger than in former years. We have admitted twenty-five to the present Freshman class in the college. Our Scholarships, which stand as a charge upon the institution, payable in tuition, were reduced the last year twelve hundred and thirty-two dollars. There are now between sixty and seventy scholars in the institution upon scholarships, a very large share of whom are young men of that class which benevolent

societies and individuals are accustomed to assist. We think no institution in the whole country is at present doing more for the education of that class of students, who promise to be a blessing to the Church and the world, than Knox College.

WITTENBERG COLLEGE.

Rev. SAMUEL SPRECHER, D. D., recently appointed to the Presidency of this Institution in the place of the Rev. Dr. KELLER, deceased, writes—

“We will describe our situation, and then throw ourselves upon the generosity of your Society. The untimely death of Dr. Keller, and his manifestly having been the victim of over-exertion, has fully revealed the necessity of dividing his labors between two men, and consequently of endowing a theological professorship. This will require \$10,000. The College edifice, which was found indispensable to the permanent prosperity of the institution, is now under contract, and will cost \$12,000. Of this cost, some \$9,000 remain to be collected. We are accordingly plying all parts of the Church to which we have access, in behalf of these objects. May we not then indulge the hope that your Society will, in view of these circumstances, continue to aid us?”

“We think we can safely say that you will by so doing adopt one of the most effectual methods of promoting the interests of religion among the destitute multitudes of this great valley, and in the end, of increasing the revenue of your noble association. If it be a part of your great design to bring the constantly increasing German emigrant population under evangelical influences, you cannot better accomplish it than by assisting, as you have hitherto done, an institution designed for the revival and diffusion of a spiritual religion in a church which is receiving 50,000 of them annually, as nominal members. It is the great object of our institution, to supply our destitute people with a ministry who shall sympathize with the great body of evangelical Christians in this country in their efforts to promote genuine revivals, and the universal extension of the Redeemer's kingdom. Experience has taught us, that to effect this object, we must not look to Germany, but depend mainly upon our own American institutions, and it has taught us that such a ministry can be trained and made successful among them.

“As no part of the merit of the past history of the institution belongs to me, I may speak freely, and say that its entire history has answered to the holy design thus proposed in its constitution: ‘This institution is established, and will be conducted by that portion of the Evangelical Lutheran Church which is in connection with the General Synod, and which approves of meetings for social prayer, protracted meetings, temperance associations, Sabbath-schools, and all such means as promote revivals of religion, experimental piety, and religious intelligence in the Church; and it is intended to exert a strong influence on the moral and intellectual education of the vast German population, and their descendants in the West.’

“God has thus far owned this design, and smiled upon the labors of his servants. The letters of my predecessor have put you in possession of some interesting facts on this subject; and I may add, that your last found this institution in the midst of a revival, during which, six of our students made a profession of a change of heart—a profession which has been sustained by a consistent life.

“That our institution is destined, if sustained through its present trials, to accomplish great things for the spiritual welfare of the immense multitudes of nominal professors and others, whom a Divine Providence is bringing under

its influence, may be inferred from the fact, that notwithstanding the brief period of its existence, and the irreparable loss sustained in the unexpected death of its founder, the number of students in attendance during the present year is 156. Among these, eighty-three are professors of religion, and sixty-eight are candidates for the holy ministry; and this has been accomplished with scarcely any aid from education or beneficiary societies, and in the midst of peculiar difficulties. Indeed, we need only state the fact, that the churches on which we mainly depended are mostly young, small, and poor, while the very design of our institution closes against us the sympathies of many who bear our name.

"And these circumstances also justify the indulgence of the hope that what you shall thus expect will ere long be returned with interest to your treasury. Your disinterested benevolence, in extending aid to our institution, has already made a favorable impression upon many in our Churches. Every member of our institution will remember it gratefully; and the day is not far distant, when you will find our people generally and liberally sustaining your noble cause. We only ask for time. As you assist now in the seed-time, you will be sharers in the harvest. It will be regarded by us as a solemn duty *in some way, and in due time, to make a suitable return for your present favor.*"

Since the date of the above, Dr. SPRECHER has made a successful appeal to German Churches, and secured the support of one Professor in the Institution for five years. There is also a readiness on the part of these Churches at the East to aid the Society according to their ability.

BELOIT COLLEGE.

A particular description of this infant Institution was given in connection with our last Report. The Trustees, in presenting their second application for aid, say—

"Although we have not accomplished all we could wish, nor perhaps all that was expected of us, yet when we contrast our present condition with what it was one year since, we feel that *something* has been gained. Then our building was scarcely covered—now we have thirteen rooms finished and in use for recitation rooms and rooms for students. Then we had no library or cabinet—now we have a very encouraging beginning of both, having collected, during the year, about 800 volumes and 1,000 specimens. Then there could be no regular organization—now the regular recitations, religious exercises, order, and discipline established which are usual in older Colleges. The prospects of rapid growth, to an equality at least with other Western Colleges, are also more encouraging than ever, if we may judge by our preparatory department, which will probably number nearly 50 during the winter, and nearly all expect to enter College within one or two years."

"During the past year untoward circumstances have wholly prevented us from accomplishing any thing on the field in regard to funds, except preliminary work. If we judge rightly, however, we may say with confidence that the College is gaining more and more upon the feelings of ministers in Wisconsin, and through them it surely will upon the people."

REVIVALS AND CONCERT OF PRAYER.

In order to show what God is accomplishing in the West through the instrumentality of these institutions, we now give some facts in reference to *Revivals of Religion* in connection with them, together with the state of feeling there in respect to the *Annual Concert of Prayer for Colleges*, and the indispensableness of such institutions to meet the demand for educated mind, and especially the demand for an educated and Evangelical Ministry.

During the year, Revivals of Religion have occurred in five out of the seven Colleges, aided by the Society, viz.:—Western Reserve, Wabash, Wittenberg, Knox, and Beloit. The following account of the Revival in Western Reserve College is from the pen of Professor Barrows :

“During the term which has just closed, the church and congregation connected with the College were visited with the reviving influences of God’s Spirit. Sixteen of the students have been led, as they hope, to embrace the service of Christ. This is about two-fifths of the whole number of unconverted persons connected with the College when the work began. The work was silent and unobtrusive, but mighty through God to subdue the hearts of sinners to Christ. The means employed were the usual means of grace, applied with unusual frequency and effect.”

“The day of fasting and prayer for Colleges was observed in February, as usual, and its influence in deepening the feelings of God’s children was very manifest. In the month of March, Mr. J. V. Wilson, a member of the theological department, greatly beloved and respected, was removed by death. The services connected with his funeral were marked by unusual solemnity, and gave a new impulse to the religious feeling of the College, both within and without the pale of the church. Before this event, it was ascertained that here and there one of the students was inquiring, with deep solicitude, what he should do to be saved, and soon one and another were rejoicing in the hope of having found Christ.

“As the work advanced, the number of religious services in the College was increased. There were also special meetings of the church for conference and prayer, besides the regular Saturday evening prayer-meetings, when the members of the church met by classes. These, with frequent visitations of the students at their rooms, were the means of grace which God was pleased to bless to the salvation of souls.

“The class that has shared most largely in the converting influences of the Spirit is the senior. Of the seven who had no hope in Christ when this work began, five are now numbered with his disciples. In the preparatory department the work has also been very general. Six, out of its nine unconverted members having, as they trust, embraced Christ’s salvation. The Freshman is the only one in which I know of no conversions.”

The facts in reference to Wabash College we give as furnished by President White.

“During the eight years that I have been connected with this Institution, the Annual Concert of Prayer for Colleges has been invariably observed with

religious exercises, separately by the College on the first part of the day, and in connection with the congregation in town, in the afternoon and evening. These seasons have uniformly been looked forward to with much solicitude and hope, have always been attended with unusual seriousness, interest and prayer, and in every case have been followed by a manifest subdued thoughtfulness and increasing mellowness and susceptibility to the appeals of Divine Truth. In the years 1847, '48, and '49, serious and genuine revivals occurred immediately after the observance of the concert of prayer for Colleges. At the termination of these awakenings, more than half the members of the Institution were found to have hope in Christ. Over nearly all the other members of the College were also apparent a constraining religious power, and an encouraging religious sensibility. Of the refreshing of Divine Grace enjoyed in the spring of 1849, we feel the blessed influence still. The order, industry, religious susceptibility created or increased then, characterize the whole College now. The number of hopeful conversions as the fruits of these three revivals is from forty to fifty. This would be equal to one hundred and fifty or two hundred in Yale College. When we survey these immense fields in the midst of which we are planted, such a prospective increase of strong reapers makes our hearts leap for joy."

"It is not among the least of the excellent effects of the repeated visits of the Holy Spirit, kindly granted to us, that professors of religion in College have been greatly established and advanced in the faith and labors of Christians. We think God loves this College. This confidence makes us willing to do and to sacrifice in its behalf to every extent in our power. If heaven still smile upon us, we shall regard it as a fresh call and encouragement to sustain and advance this Institution unflinchingly in defiance of all poverty, indifference and opposition."

In the Revival in Wittenberg College, "six of the students made a profession of a change of heart—a profession which has been sustained by a consistent life." We learn from Knox College that, "during the last months of the winter and the first of spring, a precious Revival of religion was enjoyed, in which the institution largely shared. Three members of the College united with the church. About thirty, in all the departments, professed hope in Christ."

Beloit College was also blessed with an interesting Revival during the last winter, as the results of which three students in the Collegiate and thirteen in the preparatory department indulged hope. One of the instructors in the institution says, "God has done great things for us, and we believe he has done them in answer to prayers that have risen before his throne in distant States as well as here. In a region where there is little piety we cannot depend upon annual accessions of pious students from abroad, as New England Colleges receive. Our great hope must be in the outpouring of the Spirit of God upon those who are assembled here, and therefore it is with no little earnestness of entreaty that we ask the prayers of all that can pray in our behalf."

In the narrative of the state of religion within the

bounds of the General Convention of Wisconsin, it is said: "In this connection, we must notice particularly the seal of the divine blessing on the infant College which God has moved his people to establish within our bounds. In answer to prayer, the way has been gradually opened for the advancement and prosperity of that institution in all respects. The favor manifested in the past furnishes encouragement to hope and effort in the struggles necessary for the future advancement of that enterprise. During the past year, by the outpouring of the Spirit, and the conversion of most of the youth connected with Beloit College, God has owned the institution as a nursery to the church, and we are inspired with fresh confidence, that with his continued blessing it will fully realize the hopes of its founders, and flourish through generations yet to come, greatly to the promotion of Christ's kingdom and the glory of Almighty God."

One evening during the session of the Convention was devoted to the subject of calling out the young men of the churches in Wisconsin for the ministry. The members of the Convention felt that God had given them the institution at Beloit, and now it was their duty to send in the young men to fill it.

The President of Marietta College, under date of September 20th, writes :

"The last annual Concert of Prayer for Colleges was observed as usual, with much interest. About the same time several of the churches in Marietta and vicinity experienced a season of spiritual refreshing, which was marked, however, rather by its effect upon Christians in quickening them in the divine life, than by the number of converts. In this spiritual quickening many of the pious members of College shared largely, especially in the senior class, which was composed almost entirely of professed followers of Christ. These have now gone forth, all of them, I doubt not, to do good; a majority of them, I trust, with the design of giving themselves to the work of the ministry."

The feeling which prevails in the West in reference to the annual Concert of Prayer for Colleges, is full of encouragement. At the recent meeting of the Synod of Ohio, the following resolution, in regard to the annual Concert of Prayer for Colleges, and with reference to the education of young men for the ministry, was adopted :

Resolved, That whereas the last Thursday in February has been observed as a day of Concert Prayer for Colleges by many of our churches; and whereas we have much cause to feel pained, in view of the fact, that there are now fewer young men preparing for the Gospel ministry than the exigencies of the times seem to demand, or have been in our Seminaries at former periods, we earnestly recommend the observance of this Concert in all our churches, requesting our Pastors and Supplies to endeavor to give it interest, in urging

the claims of the Education cause, the duty of parents to consecrate their sons, and the duty of sons to devote themselves, to the labors of the Lord's vineyard.

On the same subject the Synod of Indiana adopted the following preamble and resolution :

Next to the special influences of the Holy Spirit, the great want of the church is an educated ministry baptized from on high. The most apparent instrumentality for meeting this want is the cultivation of piety in our Academies and Colleges; but of the young men now in their halls, a large number are unconverted; and of those who profess Christ, few have consecration enough to turn from the allurements of the world to the toils and trials of ministerial life. Yet the Boards of Missions are calling for men, and the eyes of millions are watching on the eastern desert, and on the western frontier, and watching in vain, for the Herald of the Cross, and our ministers are wearing out and dying, with none to take their places. Here then is the crisis of the age—here is the point to which the church should apply herself—here is the burden which the Christian should bear before God. If the educated mind of the West—the mind that sympathizes with all its mighty thoughts and energies, is not consecrated to the cause of Christ, every thing will languish. But how shall the tide that hurries the young after wealth and honor be stayed? The power of man fails; in God is all our hope. He is a prayer-hearing God. Therefore,

Resolved, That it is the sacred duty of every member of this Synod to observe himself, and secure the observance by others, of the day of *special Prayer for Colleges*, whenever it returns; and that it is especially so this year, and that it is expedient to present the subject from the pulpit on the preceding Sabbath, explaining the reason for appointing the day, the blessings that have followed its observance in times past, and the urgent need of the same and greater blessings now, that the affections of the churches may entwine around the day, and that their faith may take hold of its object, and that the Most High may hear and help in the time of need.

At the late meeting of the General Convention of Wisconsin, it was

Resolved, That it be recommended to the churches within our bounds to observe the usual Concert of Prayer for Colleges, on the last Thursday of February, and that we embrace as subjects of prayer the young men who are in a course of education in all our institutions of learning.

There are probably some 10,000 young men connected with the different Colleges of the United States, and if we suppose one-fourth of them to be pious, there would be 7,500 left in an unconverted state. What a case is here to bear before the throne of grace!

The Synod of Cincinnati says, "The waste places lie around our very doors, and stretch forward almost without limit. We are compelled to say, 'the harvest truly is plenteous, but the laborers are few.' Much as the church needs a fuller treasury, still more pressing is her need of laborers. *She must have men*—men who may stand by her sacred altars and feed

the living flame, else shall the light on her every candlestick go out in darkness."

Rev. Aratus Kent, the veteran missionary of the Northwest, and a Trustee of Beloit College, in a letter to the Secretary, says:

"The field of my supervision, as agent of the A. H. M. S., embraces the twenty-three northern counties of Illinois; and though I have not, up to this time, so much as set foot in them all, yet I have a register of fifteen points, and most of them thriving villages, with organized churches, at each of which the services of a learned and pious minister, Congregational or Presbyterian is earnestly desired, and where an efficient man could secure half his living the first year, and in the coming five years would obtain an adequate support without home missionary aid. Either of these interesting fields I would gladly occupy myself, if other duties would permit, (and indeed I do this as I have opportunity). With their circumstances I have personal acquaintance. I have heard their moving appeals for ministers, and it is my burden and grief, that I am compelled to turn away with the chilling repulse—*I know of no suitable men that you can obtain.* But if Wisconsin had an agent of home missions, he would doubtless report as great a destitution there. It is safe to assume that within a radius of 100 miles around Beloit, which is on the line between the two states, there are at this moment thirty destitute churches or inviting fields of missionary labor, which have no prospect of supply, and no reason to expect it from the East."

These facts, and others of a similar character, which might be gathered almost without number, even from that portion of the West covered by the operations of this Society, come within the scope of our argument *just so far only as Colleges and Theological Seminaries are instrumental in meeting this want.* But men must be *prepared by education* for their work, before they can be sent into the field by missionary societies. The first and great work to be done by our churches, in order to raise up such a ministry as the West needs, is to aid in the establishment of institutions at proper points over that vast domain, where able instructors can be gathered, and facilities for education accumulated and made easily accessible. Indigenous institutions throwing out on every hand an awakening influence to arouse dormant minds and excite noble aspirations in young men. They may bring within the sweep of their influence a vast range of mind, upon which institutions at a distance of one or two thousand miles would be powerless.

Rev. A. Kent, already quoted, says:

"Men may theorise about the facilities for obtaining an education in our Eastern Colleges, but there are embarrassments which will inevitably overpower the resolution of the brightest minds, and quench the zeal of the best hearts which our churches can produce, unless facilities near by are furnished just at that critical period when they are forming habits of thought and falling into currents of influence which will soon bind them for life to secular pursuits. It supposes that an inexperienced youth, without friends or pecuniary

resources, conceives the great idea and forms the mighty project, and leaping at once to a decision, he leaves his plough in the furrow and hies him away from the prairie on which he was born, and the boundary of which he has never seen, over rivers and lakes, to introduce himself to a College. Let those believe this who can, I cannot. It may be said that others must encourage and bring him forward. It is sufficient to reply, that this is not done, except in a few rare instances. But plant a College with all its appropriate influences within sight of that plough-boy, and it will kindle in his soul a desire to enjoy its advantages, i. e., if he possesses the requisite mental vigor. During the last four weeks, in travelling twice across the State, I met with half a score of youths who are thinking of obtaining a liberal education at Beloit College, who would never have dreamed of it, if such an institution had not sprung up within the range of their limited observation.

"Take a single illustration. I called at a lone cabin in the broad prairie, and found an old acquaintance, and yielded to their entreaties to spend the night. They belong to the Lord's poor. I sympathized with the boys, secluded from society and three miles from school, and as I took my leave, I suggested that they ought to be at school. This touched a chord I had not reached before, and disclosed far-reaching plans which I had not anticipated. I was told that the two eldest boys (ten and fourteen) were both professedly pious; that one had been devoted to the ministry from his infancy; that the other evinced a strong desire to be educated; that the third boy was hopefully pious, and that they had been thinking that, much as they were attached to their prairie home, they would cheerfully sell it, if they could procure a home and living at Beloit, where they could educate their boys. They are seventeen miles from the College. Query. Would they have conceived this noble project, if they knew of no College nearer than the Atlantic coast?"

LANE SEMINARY.

Some of the results witnessed in connection with Lane Seminary are thus described by Prof. Allen :

"The usefulness of this institution cannot be estimated, much less presented in figures. No one familiar with the present and past history of the West needs to be told that Lane Seminary has done a great work, and is doing a great work, in evangelizing these growing States. Our students are scattered over the whole world and all lands, but the region nearest us, has felt the influence of the Seminary most happily. The Synod of Indiana has about seventy ministers, of whom twenty-five have been connected with this Seminary. The Synods of Ohio and Cincinnati, about eighty, of whom thirty-three are from this institution, and these are all the young men of these Synods. None of them yet among the fathers; none have reached maturity. The oldest of them are probably not over forty years of age; most of them are under thirty. They are now felt in every part of these States; and they have before them twenty or thirty years of vigorous labor within the ordinary period of ministerial life. Who can tell us the amount of good these sixty men may have accomplished by the blessing of God on this field thirty years hence? We could but remark with devout gratitude to God, as we were cheered the last winter by intelligence of revivals in various parts of the land, that our own students were pre-eminently blessed in this respect. Every week brought us some communication from those for whom daily prayer is offered in the Seminary, to tell us that God was owning our labors.

"Our young men, if the love of Christ is in their hearts, can hardly fail to catch the spirit of revivals from our venerated father in the Chair of Theology;

and if they are revival preachers all over the land and the world, who can estimate the value of the institution in which their ministerial character has been formed?"

These facts are sufficient to serve as illustrations of the agency exerted by institutions, Collegiate and Theological, in furnishing the West with an educated and evangelical ministry. The cry from that land has ever been one of destitution. It has become wider and louder with advancing years; and without some wonderful interposition of divine power, will continue for generations to come. The importance of the work already achieved by the Society is very much enhanced by the fact, that the institutions which it has been the means of saving from destruction will be ready to do their part in meeting the crisis of the age in respect to men.

The cry of want at the East, where for so long a time we have heard only of a surplus of men, is a strange sound. However small the present actual deficiency, the simple fact that there is a *deficiency*, acknowledged and deplored, speaks volumes in respect to the importance of our work at the West. If there is want *here* there is likely to be *famine* there. The "sluggard" who will not "plough in summer" is not more certain to "beg in harvest and have nothing," than the Church to raise all over that boundless field her unavailing cry for laborers, if she fails to enter the "vineyard," and "work" with all her energy, during the summer that is now upon her.

ADDITIONAL MOTIVES.

But we cannot conclude this Report without adverting to some additional motives, which urge us to a continued and vigorous prosecution of our work. This is demanded not only that the institutions already aided may be permanently established, but that the Society may either be ready to extend similar aid to those which are yet to rise into being, or else abandon the field, that this work may otherwise be done;—done it must be and will be in some way, till even through the instrumentality of the Churches which sustain this Society, a cordon of institutions shall stretch from the Mississippi to the Pacific. On those distant shores, it is well known, are witnessed scenes without a parallel in human history. "The first sensation," says an intelligent observer of these scenes, "on witnessing the astonishing condition of affairs here, is almost one of stupefaction. One knows not whether he is awake or in some wonderful dream. Never have I had so

much difficulty in establishing satisfactorily to my own senses the reality of what I see and hear. The waves of emigration which have been so long accumulating and swelling seem at last to have rolled in one mighty billow upon the Pacific strand. No one not on the spot can conceive of the changes and improvements which are every day made." The work of organizing *States* has already commenced on those distant shores, and henceforth will proceed from West to East as well as from East to West.

Scenes similar to those above described are doubtless to be witnessed over the whole extent of our newly-acquired and vast domain. All its mines of gold, or silver, or copper, or iron, or coal, every waterfall, every fertile section—in a word, every seat of prospective commerce and anticipated wealth, will be sought out and seized upon by eager explorers, and thus settlements speedily commenced at points without number, each one of which may become the centre of a vast population. The emigrant wagons moving over our great western plains during the last season, if put into one continuous line, would have reached to a distance of more than fifty miles.

This emigration must be prodigiously stimulated by the rapidly-increasing facilities for travel already completed or in prospect; lines of steam ships along the Atlantic and Pacific coasts, the Isthmus Rail-road, the canal from gulf to ocean, and the GREAT HIGHWAY OF NATIONS stretching its main trunk across the continent, and throwing out branches to the North and the South to drain off the wealth of innumerable valleys and mountain ranges.*

* We live in extraordinary times, and are called upon to elevate ourselves to the grandeur of the occasion. Three and a half centuries ago, the great Columbus—the man who was afterwards carried home in chains from the New World which he had discovered—this great Columbus, in the year 1492, departed from Europe to arrive in the East by going to the West. It was a sublime conception. He was in the line of success, when the intervention of two continents, not dreamed of before, arrested his progress. Now, in the nineteenth century, mechanical genius enables his great design to be fulfilled. In the beginning, and in barbarous ages, the sea was a barrier to the intercourse of nations. It separated nations. Mechanical genius, in inventing the ship, converted that barrier into a facility. Then land and continents became the obstruction. The two Americas intervening has prevented Europe and Asia from communicating on the straight line. For three centuries and a half this obstacle has frustrated the grand design of Columbus. Now, in our day, mechanical genius has again triumphed over the obstacles of nature, and converted into a facility that which had so long been an impassable obstacle. The steam-car has worked upon the land, and among enlightened nations, and to a degree far transcending it, the miracle which the ship, in barbarous ages, worked upon the ocean. The land has now become the facility for the most distant communications, the conveyance (the electric telegraph) being invented which annihilates both time and space. We hold the intervening land; we hold the obstacle which stopped Columbus; we are in the line between Europe and Asia. We have it in our power to remove that obstacle; to convert it into a facility, and to carry him on to his land of promise, and of hope, with a rapidity, a precision, and a safety unknown to all ocean navigation. A king and a queen started him upon his great enterprise. It lies in the hands of a Republic to complete it. It is in our hands—the hands of the people of the United States, of this first half of the nineteenth century. Let us raise ourselves up. Let us rise to the grandeur of the occasion. Let us complete the grand design of Columbus, by putting Europe and Asia into communication, and that to our advantage, through the heart of our own country. Let us give to his ships, converted into cars, a continued course, unknown to all former times. Let us make the iron road, and make it from sea to sea; States and individuals making it east of the Mississippi, the nation making it west. Let us beseech the National Legislature to build the great road upon the

Of the thirty States of our Confederacy, fourteen have been admitted into the Union since 1800. Our entire domain admits of being carved into some 450 States of the size of Massachusetts; and in view of all this present and prospective rush of emigration, and the fact that more than half of our territory remains yet to be organized, the supposition hardly seems extravagant, that, with due allowance for desert regions, the next quarter of a century will swell the number of States to fifty.

Language, therefore, must utterly fail to convey an adequate idea of the importance and interest of the position occupied by the few generations of which ours is an intermediate link. In view of the divine declaration, "Train up a child in the way he should go, and when he is old he will not depart from it," with what unspeakably solemn interest is invested the work of moulding for immortality a single *family circle*. But here we have a family of INFANT STATES to be trained, and the character of *their manhood* may be equally dependent under God upon the *early and forming hand* which they feel.

FOREIGN IMMIGRATION.

The rush of emigration to our unoccupied territory has long been regarded with intense interest, and even alarm, simply as affecting the *balance of power* between the *East* and the *West*. The centre of representative population has ever been moving, and that with an accelerated velocity, in a western direction. In 1800, it was east of Washington; in 1850, it will have crossed the Alleghanies; and, ere long, be beyond the Mississippi. It has long been an unquestioned truth, that the destiny of the East was so linked with that of the West, that if the latter were to sink, the former must sink with it.

That portion of the land will still be the main point of danger; but all questions which respect the *simple transfer* of population from one part of the nation to another, seem destined to be merged in the broader and higher questions, "How shall we avert the dangers arising from the rapid infusion of the foreign element into our population? How can the increasing multitudes which are poured upon our shores be so

great national line which suits Europe and Asia, the line which will find on our continent, the Bay of San Francisco on one end, St. Louis in the middle, the national metropolis and great commercial emporiums at the other; and which shall be adorned with its crowning honor, the colossal statue of the great Columbus, whose design it accomplishes, hewn from a granite mass of a peak of the Rocky Mountains, overlooking the road—the mountain itself the pedestal, and the statue a part of the mountain; pointing with outstretched arm to the western horizon, and saying to the flying passenger, there is the East! there is India!—T. H. BENTON.

incorporated with our body politic that they shall become one with us in principle, in spirit, and in influence?"

The great flood of foreign immigration moves westward, and pours into the forests and over the prairies beyond the Alleghanies. It there forms colonies and extended settlements, accumulates in cities, and composes a large portion of the material which constitutes our new and rising States. Some have even entertained the opinion that States would arise where foreign languages would prevail, and the people be well nigh as diverse from those of an adjoining State as the inhabitants of different European kingdoms. However this may be, the providence of God seems more and more to be merging all local questions in one great national question. As we would take care of America for the sake of the world, so should we take care of the *American element*, the home element, for the sake of the *foreign* and for the sake of America.

A brief statement of facts will show the urgency of the case. From an elaborate work on "Immigration into the United States," by Jesse Chickering of Boston, it appears that the foreign element in our population, composed of immigrants and their descendants, has been constantly increasing for the last fifty years. In 1800, it was seven per cent. of the whole white population; in 1810, thirteen per cent.; in 1820, twenty-two per cent.; in 1840, twenty-seven per cent.; and in 1846, was estimated at thirty-three per cent. The number of foreign immigrants which arrived during the ten years ending in 1846, was nearly six times as great as the number for the ten years ending in 1830.

By information derived from the Commissioners of Emigration in the city of New-York, it appears that the number of immigrants which have arrived at that port, for the first ten months of the present year, is 205,000. The same rate continued through the year would make 246,000. The number for 1848 was 189,176. This shows an increase of more than 50,000 in 1849, as compared with 1848. But the investigations of Mr. Chickering revealed the fact, that of all the foreign immigrants which were registered at our custom houses and reported to Congress from 1820 to 1846, sixty-five per cent. landed at the port of New-York. Taking this as a basis of calculation for the present year, the number of immigrants, from some twenty different nations, which will be registered at our custom houses and reported to Congress for 1849, will exceed 578,000. But it is supposed that the number not thus registered, together with that which reaches the States through the British Provinces is from 25 to 50 per cent. of that regis-

tered and reported as above stated. If we take a medium of 33 per cent. for the present year, it will swell the total foreign immigration for 1849 to *half a million!*

But this has reference only to the Atlantic coast. If we look towards the Pacific a new chapter opens. By our territorial acquisitions we bring mixed races within our boundaries, and thus, at a single stroke, naturalize degraded multitudes. And then our adventurous pioneers reveal golden treasures which had lain hidden from the creation, and these treasures become sources of temptation whose power is felt in the Mexican and South American States, in the islands of the sea, and on distant continents—nations savage as well as civilized are moved, and the living tides starting from the four quarters of the globe, pour their accumulated floods upon the one great centre of attraction for the world. An eye-witness on the shores of the Pacific says, "The inhabitants are from all nations, people and tongues, and retain their national costumes," and the "canvas sheds" in which they do business in the rising cities, are "covered with all kinds of signs in ALL LANGUAGES."

These living tides may fluctuate from year to year, according to the various forces impressed upon foreign nations, but they are destined still to rush in upon our unoccupied domain as streams would pour into the bed of an ocean, were it made dry. Distance, too, has been so annihilated by steam, that the Atlantic is reduced to a mere ferry, with America on one bank and Europe on the other. Such too are the facilities of transportation, and so reduced the price of a passage across the ocean, that even poverty-stricken multitudes can easily reach our shores. And then letters from these emigrants, describing their new home, the comparative fulness of their comforts, and the multiplied blessings of this land of freedom, strike the old continent at ten thousand points, and each letter fires a train that blazes through some circle of relatives and friends, and thus Europe is kept in a state of undying excitement. The probable foreign influx of the present year will not fall much short of the natural increase of our whole white population; and facts seem to justify the belief, that, during the next quarter of a century, the proportion of the foreign element to this whole population will exceed forty, and may reach fifty per cent.

While, therefore, we care most earnestly for the foreigner, it would be suicidal to forget the already American. We should not forget the principles, the institutions, and the men that must under God be the source of the transforming power, if

this foreign element is ever Americanized and christianized. Whatever else is neglected, *nothing should be left undone to secure a perfect development of those elements of power which were mingled with the very foundations of this Nation, and have given health and vigor to its growth.* Unless this is done, our country will soon cease to be an asylum for the outcasts of other lands. Vain will it then be to cross the ocean, in order to escape the horrors of civil or ecclesiastical despotism. *This will be a land of universal anarchy, or of thrones and Romish dungeons.*

It is a fact calculated to afford encouragement to the friends of this Society, that the first community in the West, which opened its arms to receive the exiled Portuguese, was that in the midst of which Illinois College is located, and where for nearly twenty years, its powerful influence, in connection with other causes, has been operating to create this asylum for a persecuted people. Its founders never dreamed of this particular result, but they may take it as additional and gratifying testimony, that their toil and sacrifice have not been in vain.

The work in which this Society is engaged is *pre-eminently calculated to develop and give universal prevalence to those elements of power which have made the nation what it is.* What these have done for New England and the Middle States, it would secure for the rising States of the West. It has been well said by an able and earnest advocate of the Society:

"In this conflict, which so involves the destiny of the world, no one agency is more important than the erection and support of institutions of learning, such as are embraced in the beneficence of this Society. The world over, as the men of learning and intellectual influence are, so will the people be, especially if the institutions where such men have their training, are allied in their principles and aims with the interests and sympathies of the people. **HERE, THEN, IS THE KEY OF EMPIRE.** The party which gets possession of that moulding influence which will be exerted by the men of education, which holds the seats of the highest and best education, and teaches the teachers of the people, will have, in every important sense, possession of the West. The Jesuits understand this, and therefore come hither full of love and zeal, and full of democracy, to build Colleges and to teach. And when I speak of one order of Jesuits, I speak of all that constitutes the life and power of the Roman Hierarchy."

Here then we must call attention to a single aspect of the revolutions which, for the last few years, have convulsed Europe, as it is believed to have an important bearing on the resources at the command of these foreign educators, for the prosecution of their work in this country. During

that dark period, in the pecuniary history of this nation, in whose disasters this Society had its origin, Europe was comparatively prosperous. Then the Jesuit, with his pocket filled with European gold, could move up and down the rivers and through the cities of the West, and shrewdly lay hold of depreciated property, and thus, at vastly reduced rates, secure sites for Churches and Cathedrals, and schools and Colleges. In some instances, the pennyless and unsustained Protestant teacher found the very establishment which he had vainly tried to secure sold out to those foreign educators. So far as the *simple acquisition of property* is concerned, there has perhaps never been a period in our history as a nation, when Romanism made such rapid advances. Their literary institutions often seemed to rise in lonely grandeur like the pyramid from the desert, almost in advance of population; and they were ready to mock the founders of Protestant Colleges, with the declaration, "These men began to build, and were not able to finish."

But now, for the time being at least, the tables are turned. America is prosperous, vigorous, expansive, and Protestant resources are vastly increased, while the revolutions which have convulsed Europe must sensibly affect, it would seem, the very sources of Catholic power for the propagation of the faith.

It would be a curious item of information, could we ascertain it, how large a sum Austria has devoted during the last two years to her Catholic missions in America, while the resources and the power of the nation have been taxed to the utmost to crush the noble spirits that fought the battles of liberty in Italy and Hungary. For the appropriations made to this country, since 1846, by the Leopold Foundation, at Vienna, formed "for the support of Catholic Missions in America," we have searched in vain. From the original Reports of the Society, in the hands of Richard C. Morse, Esq., Editor of the New-York Observer, it appears that the following amounts were sent to the U. S. from its commencement to 1846, viz :

1830, - - \$16,522	1839, - - \$17,887
1831, - - 30,331	1840, - - 22,906
1832, - - 25,573	1841, - - 18,749
1833, - - 15,360	1842, - - 18,011
1834, - - 14,698	1843, - - 19,792
1835, - - 16,416	1844, - - 21,454
1836, - - 19,603	1845, - - 21,105
1837, - - 23,078	1846, - - 21,106
1838, - - 17,472	
Total, - - -	\$340,063

It would also be interesting to ascertain the condition of the Propaganda, at Rome, during the period now under consideration, and how far its resources have been affected by the absence of his Holiness, and the revolutions in the Eternal City. How much are *Italians* likely to do for the propagation of the faith in other lands, while at home a hatred of priestly rule so widespread and intense remains, or the memory of French carnage lasts, or there are hearts bold enough to address the Holy Father himself in language like the following: "Whose blood waters our land? Whose carcasses cover our fields? Unworthy Pontiff! this blood cries for vengeance before the throne of God, and those souls will bring down on you the vengeance of the Most High."

Still more interesting, in some respects, would it be to ascertain how much France has had to spare for the "pious work" of propagating the faith, after paying the expenses of her Roman expedition. And it would seem that little could be expected from her *citizens*, so long as the walls of her Churches are covered over at night with the inscription, "The good shepherd giveth his life for the sheep: Pius IX. destroys his with grape-shot."

The appropriations to this country of the Society for the Propagation of the Faith, at Lyons, in 1845, were \$125,522—in 1846, \$122,973, and in 1848, \$74,311. To the Reports of this Society for 1847 and 1849, we have not had access, but from the above statements, it appears that in 1848, as compared with 1846, there was a diminution in its receipts of \$48,662. Among twenty millions of Catholics in Germany, the most enlightened of the "children" of the Holy Father, it is said that absolutely nothing was contributed in the shape of Peter-pence to aid him in his exile. Catholic churches in this great Romish missionary field—our country—however, in part supplied the deficit by a contribution of more than \$25,000.

CONCLUSION.

From every point of view, therefore, motives of great power urge us to the most vigorous prosecution of our work. The wondrous developments of Providence in reference to our country, speak with an energy in comparison with which all human utterances are powerless. From every mountain range, and hill, and valley, and forming settlement, and bustling city, the importance and urgency of the work to be done are thundered in our ears. Every where we behold life, ardor, and daring enterprise; plans of vast scope and difficulty executed

with incredible facility and promptness; gigantic strides to wealth, and power, and national expansion, which can no more be resisted or controlled than the heaving volcano.

This surely is no time for *apathy* on the part of the church, for contracted and timid plans, and feeble efforts, and a shrinking from toil and sacrifice. Our *organization* at least is in harmony with the spirit and demands of the times. The movements of the world have become so accelerated—events thicken with a rapidity so astounding—such vast wants are created, that in the intellectual and moral world, as well as in the physical, *extended combinations* are essential to insure results at all commensurate with the demands of the age. Four times as many Colleges, for example, have sprung into existence during the present century, as were founded in all our previous history as a nation, and the remaining portion of the century will probably produce a still greater number.

Did we act simply for our own country, our argument would seem irresistible; but then the interests and destinies of *different nations* are becoming more and more linked with each other. Facilities for intercommunication are rapidly removing barriers to national intercourse and contracting the map of the world. The strong net-work of commerce is every where extending itself, and will ere long envelop all nations, and so far forth intertwine their interests. These blended interests, which appear in a thousand different forms, seem to foreshadow the future *moral relations* of our globe. There is indeed no one truth more clearly indicated by the *providence* of God than that the nations are rushing to a COMMON DESTINY. As believers in *revelation*, we cannot doubt as to the ultimate character of that destiny. In the future prosecution of our work, therefore, we may labor with the delightful consciousness that in this particular sphere we are doing something instrumentally to bring the teachings of divine Providence into harmony with the prophetic declaration, EVERY VALLEY SHALL BE EXALTED, AND EVERY MOUNTAIN AND HILL SHALL BE MADE LOW, AND THE CROOKED SHALL BE MADE STRAIGHT, AND THE ROUGH PLACES PLAIN, AND THE GLORY OF THE LORD SHALL BE REVEALED, AND ALL FLESH SHALL SEE IT TOGETHER.

In behalf of the Board of Directors,

THERON BALDWIN,
Corresponding Secretary.

Donations

RECEIVED SINCE THE LAST REPORT.

Amherst, Mass., 2nd Parish.....	\$16 00	Cooperstown, N. Y.....	\$26 20
Andover, " Chapel Cong., \$25 00		Coventry, " 2nd Ch.....	17 00
South Ch., 73 88		Candor, " Cong. Ch.....	9 25
	98 88	Dalton Mass.:	
Albany, N. Y., 4th Presb. Ch.....	19 57	O. M. Sears.....	2 00
Abington, Mass., 1st Ch., to constitute		Danbury, Ct., 1st Cong. Ch.....	54 85
Revd. James W. Ward a L. M...	46 00	Darien, " S. S. Waterbury.....	5 00
Agawam, Mass.....	16 49	Dudley, Mass.....	23 25
Auburn, N. Y., 1st Presb. Ch. 88 08		Dedham, "	
Profes. Hickok & Hopkins.. 5 00		2nd Ch.....	6 75
	93 08	1st Ch., to constitute Revd. E.	
Albion, N. Y. Presb. Ch., to constitute		Burgess a L. M.....	30 00
Revd. Wm. N. Mc Kargh a L. M.	43 90	1st Ch., to constitute S. Whit-	
Bethel Ct.....	22 53	ney, M. D. a L. M.....	30 00
Bloomfield, N. J. David Conger, to constitute			66 75
Revd. Geo. Drnfield, Jun. a		Danvers, Mass.; (of which \$100 appropriated to Wittenberg College).....	118 00
L. M.....	30 00	Durham Ct., in part to constitute Revd.	
Biddeford, Me.....	8 50	J. R. Mershon, L. M.....	15 00
Boscawen, N. H., East Parish in part.	22 50	Dorchester, Mass., for Wittenberg College	100 00
Brooklyn, N. Y., 1st Presb. Ch.....	150 60	East Douglass, Mass.....	12 00
" 3rd " "	41 01	East Hampton, "	34 75
Boston Mass.:		Essex,	
Wm. Ropes 50; G. W. Crockett		Cong. Ch., to constitute Revd.	
50; W. W. Stone 50; S. D. Warren		Robt. Crowell a L. M.....	31 42
50; Daniel Safford 50; C. H. Brown		Female Benevolent Society of	
25; G. W. Lambert 25; E. Buck, M. D. 10.....	310 00	Sab. School, to constitute	
Beverly, Mass.:		David Choate, Esq. a L. M. 95 22	
Washington St. Ch.....	12 00		126 64
Dane St. Ch., to constitute Revd.		Enfield, Mass., Benevolent Society....	100 00
Joseph Abbott a L. M.....	33 31	East Bloomfield, N. Y.:	
Brooklyn, Ct.....	17 50	Revd. Mr. Adams Ch.....	33 69
Blanford Mass.....	16 18	Rev. H. Kendall's church, to constitute their pastor and	
Bradford " to constitute Revd.		Mrs. Sophronia Kendall	
Nathan Monroe L. M.....	40	L. M's.....	60 00
Mrs. Jesse Kimball, to constitute		Other Collections.....	28 38
Miss Ellen Maria Kimball a L.			122 07
M.....	30	Elmira, N. Y.:	
	70 00	To constitute Revd P. H.	
Becket, Mass.....	3 50	Fowler a L. M.....	43 46
Boylston, "	16 78	Cong. Ch.....	2 83
Blackstone, " a Friend.....	1 00		46 29
Berlin, Ct. Worthington Society.....	20 50	Easton, Pa.:	
Barre Centre, N. Y., in part.....	5 92	To constitute Revd. George	
Cabotville, Mass.....	10 00	Dichie a L. M.....	31 00
Cheshire, Ct. Collection.....	8 75	To constitute Revd. J. W.	
Wm. Law, to constitute himself a L. M.....	30 00	Richards a L. M.....	30 00
	38 75		61 00
Concord, N. H., 1st Cong. Soc.....	16 00	Fair Haven, Ct.....	30 00
Chicopee Falls, Mass., Collection 13 31		Farmington, "	57 00
Sabbath School.....	20 00	Fayetteville, N. Y.....	24 00
	33 31	Fairport, "	14 00
Chicopee, Mass.....	8 36	Framingham Mass.....	17 00
Catskill, N. Y., Presb. Ch., to constitute		Goshen, Ct.:	
Revd. G. N. Judd, D.D. a L. M.	57 48	Collection.....	26 0
Corland Village, N. Y., Miss. Asso. ..	16 00	Estate of Miss Clarissa Baldwin	50 0
Candia, N. H.....	26 00		76 00
Chaplin, Ct., Cash	00 50		

* Balance embraced in subscription to W. R. College.

Great Barrington, Mass.....	23 84	rage, Esq. a L. M.....	30 00
Greenwich Ct.:		To constitute Dea. James Bou-	
2nd Ch.....	184 00	telle a L. M.....	30 00
Groton, Mass.....	50 50	Collection.....	05 50
Granby, ".....	19 00		65 50
Greenfield Mass.:		Livonia, N. Y.:	
2nd Ch.....	26 00	1st Presb. Ch.....	21 00
1st ".....	7 88	Lafayette N. Y.....	10 00
	33 88	Milford, Ct.....	24 30
Geneva, N. Y., Revd. Wm. Hogarth..	5 00	Marblehead, Mass.:	
Gloucester, Mass.....	6 00	To constitute Revd. Edward A. Law-	
Greenfield, Ct.....	16 19	rence and Mrs. Lawrence, and Rev.	
Greenville, ".....	7 00	Samuel Dana L. M's.....	90 00
Grafton, ".....	7 50	Mountmorris, N. Y.:	
Guilford, N. Y.:		L. J. Ames.....	5 00
Cong Ch.....	25 83	Manchester, Mass.:	
Holland, Patent, N. Y.....	33 50	Collection.....	12 78
Hubbardston, Mass., in part.....	8 75	Missionary Association, to con-	
Hadley, ".....		stitute Mrs. Mary Tayler a L.	
1st Ch.....	20 00	M.....	30 00
2nd " to constitute Rev. John			42 76
Woodbridge, D. D., L. M.....	46 30	Manlius, N. Y.:	
	66 30	To constitute Revd. Parsons Hastings	
Hatfield, Mass.....	37 00	a L. M.....	54 88
Haverhill, ".....	20 19	Middletown, Ct.:	
Hartford, Ct.:		1st Ch. Collection.....	79 70
1st Ch.....	187 00	Dea. Henry S. Ward, to con-	
North Society.....	93 03	stitute himself a L. M.....	30 00
	280 03	South Ch.....	14 50
Homer, N. Y.:			124 20
To constitute Revd. J. K. Fessenden		Middlefield centre, N. Y.....	20 00
and Mrs. N. C. Fessenden L. M's	73 77	M-nson, Mass.....	21 75
Hollis, N. H.:		Milford, ".....	
To constitute Revd. M. D. Gordon		To constitute Revd. Preston Pond a	
and Mrs. Charlotte S. Gordon L.		L. M.....	32 75
M's.....	66 90	Marlborough, Mass.....	17 50
Hopkinton, Mass.....	19 22	New York City:	
Holden ".....	17 00	Bleecker St. Presb. Ch.....	342 93
Ithaca, N. Y.:		Broadway Tabernacle Ch.....	53 46
Collection.....	38 00	St. James' Ch. (Lutheran) to	
Ladies' Education Socy.....	15 54	constitute Revd. Charles	
	53 54	Martin a L. M.....	54 50
Jaffrey, N. H.:		Charles Burkhalter, to consti-	
To constitute Revd. Leonard		tute himself a L. M.....	30 00
Tenny a L. M.....	34 95		84 50
To constitute Mrs. Betsey		Wm. Belden.....	7 00
Melville.....	30 00	Juo. McComb.....	5 00
	64 95	Edward Crary.....	20 00
Jewett City, Ct.:		Richard Bigelow for Wittenberg Col-	
A Friend.....	2 00	lege.....	100 00
Keene, N. H.:		I. B. Sheffield.....	15 00
To constitute Revd. Z. S.		Norwalk, Ct., I	
Barstow, D. D. a L. M... 30 00		1st Cong. Ch. to con. Wm. Thomas	
To constitute Daniel Adams,		Clarke and Lorenzo Hubbell L. M.'s	67 37
M. D. a L. M..... 30 00		New Haven, Ct.:	
Other Collections..... 63 45		1st Ch..... 327 00	
	123 55	North Ch..... 112 50	
Lockport, N. Y.:		Chapel-st Ch..... 39 00	
1st Presb. Ch., to constitute Revd.		Yale College..... 85 50	
Wm. C. Wisner a L. M..... 42 00		A. Townsend Jr..... 2 00	
Cong. Ch..... 15 00			566 00
Lebanon, N. H.:		Newark, N. J.:	
To constitute Revd. C. A. Downs a		1st Pres. Ch..... 95 00	
L. M..... 32 50		2d " "..... 91 00	
Longmeadow, Mass.:		3d " "..... 133 23	
Balance of Collection..... 7 46			319 23
Ladies' Association..... 11 98		Northwrentham, Mass., to constitute	
Gents. "..... 21 00		Rev. Tyler Thatcher L. M.....	30 00
	40 44	New Ipswich, N. H.:	
Lenox, Mass..... 28 85		collection..... 54 00	
Lee, ".....		Mrs. Dolly Everett, for Ma-	
Londonderry, N. H.:		rietta College..... 50 00	
To constitute Revd. T. G. Brainerd			104 00
a L. M..... 39 50		New Braintree, Mass..... 53 00	
Leominster, Mass.:		Northampton, " 1st Ch..... 53 75	
To constitute Leonard Bur-		New Hartford, N. Y..... 6 00	

North Wilbraham, Mass.....	\$7 89	Rushville, N. Y., to constitute Rev.	
Nashua, N. H.:		Malthy Gelston L. M.....	33 46
Amherst Benev. Assoc.....	\$16 00	Ridgefield, Ct., a friend.....	1 00
Rev. J. M. Ellis, for premium		Rochester, N. Y.:	
Essay.....	100 00	1st Pres. Ch.....	\$206 80
		3d ".....	18 96
North Chelmsford, Mass., balance to		Washington-st. Ch.....	21 15
constitute Rev. B. F. Clark L. M.....	7 00		246 91
Newburyport, Mass., Mrs. Mary Green-		Reading, Mass., (\$100 for Wittenberg	
leaf.....	100 00	College).....	100 25
North Ch. to con. Rev. L. F. Dim-		Sauquoit, N. Y., Pres. Ch.....	18 01
mick, L. M.....	39 50	Stoneham, Mass.....	12 50
Norwich, Ct.:		South Woburn, " to cons. J. M. Stee	
1st Ch.....	31 46	L. M.....	30 00
2d ".....	63 50	Saco, Me., to constitute Rev. D. T	
Main-st. Ch.....	12 00	Dwight L. M.....	71 06
	106 96	South Winchester, Mass., a friend.....	1 75
Norwich, N. Y.:		South Hadley, ".....	14 75
Pres. Ch.....	26 47	Springfield, Mass.:	
Executors of Jnda Bement..	10 00	1st Ch. to con. Rev. Samuel Osgood,	
	36 47	D. D. L. M.....	41 64
North Weymouth, Mass.....	94 00	South Ch. to constitute Rev.	
Newton Corner, " to con. Rev.		S. G. Buckingham L. M.....	46 00
Wm. Bushnell L. M.....	43 18	Hill Ch.....	8 75
Newbury, Mass., 1st parish.....	35 50		96 39
New London, Ct.....	164 02	Southampton, Mass., to constitute Rev.	
Oxford, Mass.....	27 10	Morris E. White L. M.....	39 25
Owego, N. Y., to constitute Rev. Phil-		Sandisfield, Mass.....	14 50
ip C. Hay, D.D., L. M.....	45 08	Sheffield, " to constitute Rev.	
Orange, N. J., 2d Pres. Ch.....	33 41	James Bradford L. M.....	33 75
Otisco, N. Y., Cong. Ch.....	9 00	Salem, Mass.:	
Oxford, ".....	13 38	Tabernacle Ch. to con. Rev. Samuel	
Oswego, " Female Benev. Society		M. Worcester, D.D. L. M.....	50 00
1st Pres. Ch.....	9 58	Crombie-st Ch.....	58 63
Providence, R. I.:		Howard ".....	5 00
Richmond-st. Ch.....	64 49		113 63
Benevolent Ch.....	130 00	Somers, Ct.....	33 61
High-st. ".....	44 90	Stonington Point, Ct., to constitute	
E. Carrington 20; a Lady		Rev. — Clift L. M.....	35 00
15; Moses Ives 20; Asa		Stonington, Ct., a friend.....	10 00
Pierce 5.....	60 00	Shrewsbury, Mass., to constitute Rev.	
	299 39	N. W. Williams L. M.....	43 25
Pittsfield, Mass.:		South Cornwall, Conn.....	15 00
Rev. Dr. Todd's ch.....	58 75	Southport, N. Y.....	10 17
Young Ladies' Pittsfield Insti-		Stockbridge, Mass.....	12 25
tute.....	14 00	Southington, Ct.....	37 00
	72 75	Still Valley, N. J., in part to constitute	
Poughkeepsie, N. Y., 1st Pres. Ch. to		Rev. John McIron L. M.....	18 27
cons. Rev. Henry G. Ludlow L. M	38 87	South Woodstock, Ct.....	10 00
Cong. Ch.....	7 26	Townsend, Mass., in part to constitute	
Pomfret, Ct.....	27 50	Rev. L. H. Sheldon L. M.....	28 00
Plainfield, Mass.....	6 00	Mrs. Pally Adams, in part to	
Pelham, N. H.....	45 25	constitute herself L. M....	10 00
Pepperell, N. H.....	33 00		38 00
Pleasant Valley, N. Y.....	20 53	Tewksbury, Mass., to constitute Rev.	
Philadelphia, Pa.:		Moses Kimball L. M.....	39 75
1st Pres. Ch.....	513 50	Templeton, Mass., to constitute Rev.	
3d ".....	105 50	Lewis Sabin L. M.....	42 25
	619 00	Torrington, Ct.....	9 00
Portland, Me.....	45 15	Troy, N. Y., 1st Pres. Ch.....	87 50
Palmyra, N. Y.....	13 88	Uxbridge, Mass.:	
Palmer Depot, Mass.....	9 58	Mrs. Sarah J. Cole to con-	
Prattsburgh, N. Y.....	15 50	stitute herself a L. M.....	30 00
Preston, " Cong. Ch.....	17 00	Ev. Con. Ch., to constitute	
Rockport, Mass.:		Dea. Ezra W. Fletcher L.M	40 00
collection.....	25 00		70 00
to constitute Dea. Jabez R.		Utica, N. Y., to constitute Rev. Wm	
Gott L. M.....	30 00	H. Spencer L. M.....	50 23
	55 00	Verona, N. Y.....	7 76
Rindge, N. H., of which to cons. Dea.		Vernon, Ct.....	55 00
Ebenezer Brown L. M. 30.....	64 07	Vernon Centre, Ct.....	92 00
Royalston, Mass., to constitute Rev.		Worcester, Mass. Cong churches.....	376 15
Norman Haze L. M.....	31 05	Westminster, Vt., Windham Co. Aox	15 00
Rome, N. Y.:		West Bloomfield, N. J.....	10 91
to constitute Rev. Wm. E. Knox		West Bloomfield, N. Y., cash.....	2 00
L. M.....	37 73	Woodbury, Ct. North Ch.....	18 57
J. W. Bloomfield.....	25 00	Wrentham, Mass.....	26 00
	62 73	Woburn Centre, Mass., to constitute	

Rev. Jonathan Edwards and Mrs. Frances S. Edwards L. M.'s.....	80 00	Whittinsville, Mass.....	26 00
Windham, N. H.....	\$20 78	Westborough, ".....	\$33 45
Westminster, Mass.....	23 75	West Springfield, ".....	115 75
Warren ".....	35 00	York Mills, N. Y.....	23 12
Waterbury, Ct., collection....	88 50		
by P. W. Carter.....	24 00		
	112 50		
Wethersfield, Ct.....	24 80		
Williamsburgh, Mass., to constitute Rev. S. C. Wilcox L. M.....	37 00		
Windsor, Ct., to constitute Rev. T. A. Leete L. M.....	31 64		
Westfield, Mass.....	31 00		
Webster ".....	19 60		
Walton, N. Y.....	19 74		
Woburn, Mass., cash.....	2 50		
Watertown, Ct., Mrs. Lucy S. DeForest to cons. Erastus L. DeForest L. M....	30 00		
Wolcottville, Ct.....	10 00		
Waltham, Mass.....	38 00		


OTHER DONATIONS.

Philadelphia:	
Henry Perkins, in books.....	22 50
Rev. Albert Barnes ".....	15 00
New Haven, Ct.:	
A H. Maltby, in books.....	10 50
Springfield, Ill.:	
Harmon Kingsbury, 250 copies Law and Government,	
Bloomfield, N. J.:	
J. C. Baldwin, in stationery.....	3 00
Waterbury, Ct.:	
E. Pritchard, 12 gr. buttons.	

Subscription to Wabash College:

Plymouth Church, Brooklyn, N. Y.,..... **\$10,000**

NOTE. Since the Anniversary, the special subscription of \$25,000, for the benefit of Western Reserve College, has been filled; its payment being conditioned on the successful completion of the effort of the Trustees of the College to raise \$100,000 by the 1st of January, 1850; which at the time of the Anniversary was "near its consummation." The items of the above subscription, which was obtained in some twenty-five Eastern towns and cities, may be expected in the next Annual Report.—*Secretary.*

 See *Financial Statement*, pp. 10—12

APPENDIX.

ADDRESSES AT THE SIXTH ANNIVERSARY.

ADDRESS OF REV. J. M. STURTEVANT, D. D.,

MR. PRESIDENT.—It gives me great pleasure to move the adoption of this report. I like exceedingly its high tone in relation to the importance and the permanence of the object to which this Society is devoted. Late as it was in attracting to itself sufficient attention to be made the basis of an independent organization, it is certainly a permanently essential part of our great Home Missionary enterprise; so essential, that it is impossible to apply to it the knife of excision without pouring out the life-blood of the whole system.

What is our Home Missionary enterprise but the effort of Puritanism (I use the term as the historical exponent of a system well defined and understood) to diffuse itself over our entire territory, and to gain for itself a lodgment as far as possible in the convictions and affections of the entire American people—or, I would rather say, to expand itself wherever the English tongue is spoken! God has placed not Americans alone, but the whole English race, in peculiar relations to the spread of Christianity among the nations. And the proper design of our Home Missionary enterprise is to prepare the descendants of our English ancestry, and the co-heirs with ourselves, of their language and their noble Christian literature, in whatever land they may dwell, to bear their part in the evangelization of the world. Our hearts are too narrow for our destiny if we are not at *home* wherever we find the English language, and that English freedom of which Puritanism is the parent.

Let us then remove all national narrowness, and summon the men of Puritan principles in England, and in Scotland, and in every English colony, whether in the east, or in the west, or in the islands of the sea, to unite in this glorious Home Missionary enterprise—to co-operate with us in an effort to plant, wherever the descendants of England migrate, those institutions and those principles which are the only source of our freedom and our power; let the claims of the enterprise be advocated with the tongue of fervid eloquence from the platform of Exeter Hall and from every Puritan pulpit in the United Kingdom, as well as in our own country; and let us never relax these united efforts till every settlement on the face of the earth, where the English language is spoken, shall become a stronghold of religious freedom and Christian truth, and a point of departure for the Christian Missionary to the unevangelized portions of the earth, till the whole English race shall be fully prepared to accomplish the noble destiny which God has assigned us, of conquering the world with the Bible and the schoolmaster.

Such is our Home Missionary enterprise; and if we would know whether the object of this Society is an essential part of it, we must look to the characteristics of Puritanism—or rather to one characteristic, for with that one am I mainly concerned this evening. Puritanism is in its own nature *constructive*. Wherever it has migrated it has proved itself pre-eminently an architect. Its delight is to build, not to pull down. It has, indeed, sometimes been called to the work of destruction,

and when so called, it destroys with an irresistible energy to which infidelity can show no parallel ; but it destroys only on the same principle that the architect, when about to rear, in this great city, a more stately and beautiful edifice, begins his work by demolishing the old, unsightly, and useless structures which preoccupy the ground. Just so Puritanism destroys when it must—not because it loves to destroy, or loves desolation ; but because on the ruins of that which is old and ready to vanish away, it would rear in all its beautiful proportions the temple of the Lord.

If we would know what Puritanism would build, we must inquire what it has built when it has had freedom of action and time to work out its own conceptions. This inquiry can be prosecuted nowhere so advantageously as in New England : there it has for the most part had the ground ; there it has been free, and there it has had time to develop its tendencies. The system was fully formed in the heroes of the Mayflower, as it lay in the harbor of Plymouth. From that vessel it landed, and at once began its work of construction ; and there is no one in this audience who needs to be told what it has built—the world knows. The free church, with its “learned and pious ministry”—the State strong for the protection of individual right, but powerless for oppression—the College—the Schoolhouse. These are the monuments of the Pilgrims ; and wherever genuine Puritanism goes, these monuments it will raise. Its very nature insures such a development as certainly as the acorn becomes, by the process of vegetation, the oak.

Every man who is fit for a Home Missionary is an individual builder. He feels that to build after the pattern of our New England Fathers is the very errand on which he is sent. And unless a man is known to be such a builder, we would entreat the Home Missionary Society never to send him. He can be of no use in the Home Missionary field. Nor do I deem it out of place to say that many a Home Missionary fails utterly in his work because he is not a builder. He is an orthodox man—it may be that he is an eloquent preacher—but he has no conception of the great organic work which the Home Missionary has to do ; he *finds* nothing ; his influence is only co-extensive with the sound of his voice ; and when he dies he will leave nothing behind him. We want no such Missionaries, however eloquent.

One great reason of the want of Missionaries at the present time, is the lukewarmness of the churches in this work of construction. Any community can command the services of its youth for any enterprise in which it is really in earnest, otherwise it cannot command them for any service whatever. When our nation was endeavoring to recruit its army, invading Mexico, the recruiting service would have gone tardily on, had it been understood that, when in the enemy's country, the army was habitually unsupplied with arms, ammunition, and other military stores. But let it be known that the heart of the nation is in that war, and that it is ready to pour out its treasures like water to carry it on, and there are soldiers enough. So, in our Home Missionary enterprise, let it be known to all our youth that the heart of the churches is really in it, and that they are willing to pour out their treasures like water for its accomplishment, and there will be Missionaries enough.

But, alas ! such is known not to be the fact. It is known in your Theological Seminary yonder, and in all our Colleges and Theological Seminaries, that our Missionaries in the new settlements are but feebly sustained in this work of construction. It is well known that they are left with a scanty sustenance for the body, and a still more scanty supply of the implements and materials of moral architecture—with little sympathy in their aspirations to arise and build the temple of the Lord. And while this continues to be the fact in any such degree as at present, it is folly to sit down and wonder why so few of our young men are willing to be Missionaries. If we have already more Missionaries than we are willing adequately to sustain in their work, it is not wonderful that new laborers are slow to offer their services.

But let it once be seen that the churches are in earnest, and determined to exert their energies to the utmost, to build for God over the whole continent, and in every English settlement on the face of the earth, as our fathers built in New England, and there will be no want of Missionaries—the choicest spirits of the rising generation will offer their services, and boldly meet hardship and self-denial for the pur-

pose of rearing the institutions of Christian civilization on the borders of the wilderness. God grant we may speedily witness such a day.

In prosecuting this work, we have no reason to dread any opposing systems, when once, as in this country, deprived of their persecuting power. Our strength lies not in numbers—not in political constitutions and state policy, but in our religion. And in that freedom which our religion produces, and which nothing else can produce—not paper freedom, but moral freedom—the freedom of the mind and the heart. Why? The power of our principles is so irresistible, that even in Europe, with all the weight of the church and the state pressing on them, they cannot be kept down. And shall we fear the very same enemies in this country, when deprived of the use of force, and compelled, like ourselves, to rely alone on argument? For men possessing our religion and our freedom, to be dismayed at the cry, “The Roman Catholics are coming,” is weak, pusillanimous, and cowardly. Romanism is weak from the very fact that *it is Romanism*. The very things in which Puritanism differs from Romanism are the elements of its power; and Romanism is weak, simply because it wants them. It is weak in Canada, weak in Mexico, and weak in South America; and for the same reason it will be weak here—doubly weak, because constantly encountering the resistless energy of free principles.

And let infidels know, too, that the same principle is just as applicable to them. If they forsake the religion of our forefathers, that religion which gave to them and their children their peculiar power, they too, and their children, will be weak and like other men. The raven locks of their head will have been shorn in the lap of worldliness. It is not to the descendants of Englishmen as such, that God has given the power to take and to hold this great continent, and to fill it with a multitudinous free people, but it is to a pure and a free religion. And let us all remember, that one thing only we have to fear—the incursions of a Mammon-worshipping spirit into our own churches and our own bosoms. This, and nothing but this, can make us weak in the presence of our enemies. We shall dwell in our ceiled houses, while the house of God is lying waste, and the structure of society will be reared on the foundations of error and despotism, and not of truth and Christian freedom. In this way, and in this way only, can we fail in the noble enterprise to which, in the providence of God, we are called.

It was well said by the eloquent preacher of last evening, that Puritanism needs to be studied in its historic elements. What is the origin of that noble system of education which has characterized Scotland, and still more, our own New England? For an answer to this question, no wise man would look elsewhere than to their religion. The answer cannot be found in their laws. The best laws cannot create popular education; you may transfer to the statute-book of any people the noblest body of laws ever yet framed for the education of a nation, and the people still remain uneducated—they will remain so, unless some principle of life is infused into the people themselves. The cause of the educational systems of New England and of Scotland, is to be found not in the laws, but in those traits of national character which have made the laws; and he surely knows nothing of their history who does not know that their peculiarities of national character have, in both cases, had an origin almost entirely religious. How then does their religious system work in producing such a result? Its operation is twofold.

1. It makes knowledge of great importance to every individual's spiritual welfare and eternal salvation. It teaches that the human soul is regenerated and sanctified through the truth; and, of course, through known, and not unknown truth. Hence, wherever this system goes, it creates an intellectual movement which is absolutely universal. No child of ordinary capacity will ever be trained in a family of genuine Puritan principles, without being taught to read the book of God. No matter how far in the wilderness their home may be, or in what dark corner of heathendom, the light will shine into that dwelling. There may be no other school, but that family will be a school, and the father and the mother will be the teachers, and their children will behold the light of the Sun of Righteousness. And wherever that system goes along the living tide of our immigration from ocean to ocean, there you will find the schoolhouse as certainly and as early as the log-cabin of the backwoodsman.

2. It also creates a great intellectual movement by its constant effort to procure teaching minds, especially religious teachers. Every observing man has noticed how important it is to society what traits of character are objects of general admiration. The admiration of a Napoleon makes a nation swarm with soldiers and bristle with bayonets. Admiration of a Shakspeare or a Milton calls forth thousands of poets of every grade: and if universal or general, would insure the education, in some sort, of the people. But it never can be even general. Most men will never highly appreciate and keenly relish a literature which does not address itself to the religious emotions. A pious, learned, and eloquent ministry creates from week to week an elevated and noble literature, in immediate contact with those religious emotions which form the most universal characteristic of man as a moral being—a literature which thus strikes a responsive chord in every human heart; whose vibrations shall be as universal as humanity. Such a ministry as supplying in perpetual succession such a literature, is the universal and the highest object of admiration to every Puritan community. And hence must spring a deep and mighty intellectual movement coextensive with society itself. Mothers will dedicate their children to the Christian ministry as they rock their cradles, and sing their evening lullaby; and as those sons advance in years, how earnestly will they be conducted to the fountains of knowledge. Such fathers and mothers, emigrating to the wilderness, cannot feel that they have provided a home for their children, till they have founded within their reach the school of the prophets, and opened for them all the fountains of learning. Till they have done this, they will feel that the house of God lieth waste.

The longing of such a people for able Christian teachers, and for teaching minds in every department, will exert its influence on the entire rising generation. It will create a movement which every family and every child will feel. And hence it was never designed of God that his churches should supply themselves with ministers by selecting candidates in their boyhood, and marking them to be educated for that specific purpose. I do not indeed deny that it is an excellent expenditure of funds to aid those who have the ministry directly in view; but I do mean to say, that God never intended the Church should mainly rely on such endeavors. Her main reliance must be on efforts which act upon the entire mass of the rising generation. Our process of education must be so extensive and so thorough, that in the choice of our religious teachers we shall not be limited to the few who have been educated expressly for that calling, but be free to select the best from a multitude who have been all carefully trained for the service of Christ, in whatever department the providence of God should appoint them their work. The gold diggers of California are willing to wash over all her sands, that they may separate from them the few particles of gold which are glittering here and there in the mass. It is much the same with this effort to raise up an adequate teaching ministry. We must operate upon the whole mass, that not one precious grain be lost. We must neglect no boy in the streets, or in the lowliest dwellings of the poor; a brilliant gem may be there. Gifted teaching minds are the most precious gifts which God ever bestows upon Society, and we dare not leave them uncared for and neglected.

Be sure then, be sure if you send into the field *Home Missionaries worthy of the name*, fit representatives of the religious principles of our fathers, they will early lay the foundations of Colleges and Theological Seminaries. If they do not, instead of being pleased with them because they do not call on you for aid in rearing them, call them back; they know not the errand on which they were sent—they are unfit for their work—call them back, that you may send better men in their place. And they will not only found Colleges, but they will find the need of help in building them, and they will come to these great centres of our national wealth and entreat you to help them. They *ought* to come; they *cannot hold their peace*; they cannot help entreating you in the name of God to aid in this good work; and if you send them away unaided, you will break their hearts; they cannot but feel that so far as you are concerned, you are dooming them to labor and die, beholding nothing but the mournful desolations of Zion. Indeed, fathers and brethren, if you

do not design to aid—to aid liberally, with all your wealth and all your hearts, in building over all our national domain the Institutions of our Pilgrim Fathers, do not deceive yourselves longer with the idea that you have ever espoused in earnest the Home Missionary enterprise. Employ no more men in a service in which you are unwilling to sustain them—send no more missionaries. Doom no more noble-hearted, self-denying men to waste a life amid moral desolations, while you have no heart to sympathize with their longings, and to aid their efforts to build the temple of the Lord.

And do you ask, Is there no end to these calls for aid? Christian brethren, in our day, never. There remaineth *much land to be possessed*. We are called to take possession of a continent for Jesus Christ. There can be no end to these calls—they will rather multiply upon us till the tide of our emigration shall cease to flow; and that certainly will not be till every fertile spot in North America is full of people. Nay more, What distant wilds of the earth shall not swarm with Anglo-American immigrants in the next one hundred and fifty years? And be assured, wherever this mighty flood of human beings flows, the Home Missionary will be found; and he will look back to these churches for aid in laying foundations for God. Brethren, let us respond to these calls with joyful and thankful hearts. Let us bless the grace of God, which sends them to us, and let us fervently pray that our children, and our children's children, may respond to them after we are gathered to our fathers.

ADDRESS OF REV. SAMUEL SPRECHER, D. D.

MR. PRESIDENT—In seconding the resolution to adopt the report, my remarks will have reference to a portion of it, which a want of time prevented the Secretary from reading. The invitation to take part in the exercises of this occasion, was accompanied by the suggestion, that the connection of Wittenberg College with the interests of the vast German population in the West, would be a suitable theme for my remarks. If I had not been invited to it, I should not have thought it becoming in me to select a subject, in the discussion of which I shall have to refer so often to the particular institution and church with which I am connected.

As it is, however, I am glad of the opportunity thus afforded me of speaking, in this place, of a people whose spiritual welfare is so closely interwoven with the cause of Christianity and the country.

As this is the only institution under the patronage of this Society which belongs to a German Church, I will speak only of those Germans more immediately under its influence, and who look most naturally to that Church for a supply of their spiritual wants. And as I have been obliged to prepare my remarks away from home, and during the toil and confusion of a collecting tour, I shall not be able to give so full and statistical an account, even of these, as might be desirable. It may suffice, however, to say, that the best judges of these things amongst us, suppose that besides our American Lutherans, at least half a million of the German emigrants belong to that denomination, and that number is increased by an annual addition of at least fifty thousand.

These brethren from the fatherland, and from the eastern sections of this country, too often went thither, as Lot went to Sodom, seeking only “a rich and well-watered plain,” forgetting what would be the spiritual effect upon them and their children; and they are consequently in a great measure destitute of a faithful administration of the means of grace. Even in the large cities of Cincinnati, Louisville, and St. Louis, we have but one minister in regular connection with us. And in the six Northwestern States, Ohio, Indiana, Illinois, Michigan, Wisconsin, and Iowa,—a territory of 400,000 square miles, containing 2,500,000, and capable of sustaining 80,000,000 inhabitants, we have but about 152 efficient ministers—one minister for 2632 square miles, and for 30,000 souls, one-tenth of whom are supposed to be Lutheran—consequently only one for every 3,000; and it is evident that we need an addition of 760 laborers to supply only this portion of the great Valley.

To bring these great and destitute multitudes to a saving knowledge of Christ, is the grand object of the establishment of Wittenberg College, and what we have to say on this subject is, that the Society, in patronizing such institutions, is choosing an instrumentality which will, as far as successful, do this work in such a way as will meet substantially the approbation of all evangelical Christians, and that it is a most effectual way of doing it.

In the first place, then, what should be the grand object of such institutions? This is defined by our constitution to be, "the promotion of religion, science, and literature in general, and especially the education of men of approved piety and talents for the sacred ministry." It is to bring the leading minds of the Germans under the combined influence of education and religion, and to give to them all an "intelligent and godly ministry."

This we consider as indispensable to their temporal as their spiritual well-being. The unexampled prosperity of the country which these people have adopted as their home, is not a matter of course, but the result of the virtuous principles, hitherto sustained in it, and if we would fit them for its privileges, we must bring them under a similar influence. Men have but the alternative to be governed by moral influences, or by physical force, by an appeal to their consciences or their fears. If they choose freedom, they must have virtue. Vice will eventually destroy any nation. It is a deceitful sea which may, for a while, becalm and delude the mariner into the delusive hope of a pleasant voyage and a safe harbor, but soon or late conflicting winds will rise and mountain billows dash, until the ship of state is wrecked. Let our country once become the seat of pollution, and she will soon be the scene of civil convulsions, wrecked liberties, and bloody dominations. And nothing but true religion will prevent the final prevalence of vice, and consequently the "destruction of the people." Those moral habits which have hitherto supported the entire framework of our liberties and prosperities, can be formed effectually only under a sense of the All-seeing Eye. Without this sense, intellectual culture, as it would be only an increase of power under the influence of depraved hearts, might prove any thing but a blessing; and he "that increased knowledge, might at last be found to have increased misery." "The father of all those who handle the harp and the organ," and "the instructor of every artificer in brass and iron," might still be found in the family of Cain. You might indeed change the form, but not diminish the amount of wickedness. The educated villain would not, of course, subject himself to the labor, or expose himself to the danger of highway robbery, if he could reach your pocket with equal success, and much less danger, in another way, but he would surely not be the less a dangerous member of society. "Educate a man only intellectually," said the great and good Wesley, "and you may make him an angel in intellect, but a devil in heart." Neglect the cultivation of the heart, amid great mental attainments, and you may have a Byron to sing like an angel, and yet groan like a fiend in self-inflicted torments. You may elevate him until he shall indeed "stoop to touch the highest thought," and yet he shall be a fountain of pollution to millions of men. Exert a divine influence upon the heart, and you may rear a Washington to fill a land with blessings; neglect it, and you may raise up a Napoleon, to carry terror and destruction through the peaceful abodes of many nations.

It is under the influence of Christianity, therefore, and that Christianity in the purer forms and greater spiritual power in which it has existed in this country; not Puritanism exactly, so far as the German churches are concerned, but something very much like it; I would call it the picture of the Lutheran church more fully developed, and severed from the tendency to the rationalism on the one hand, and mysticism on the other, which have unhappily attended it in Germany, by coming in contact with the working spirit and constructive system of American Puritanism. While we adopt the method of exhibiting the fundamentals of the Bible, which has come down to us from the fathers of the church in Europe, we would also cherish the spirit which has made the institutions and churches of this country what they are. We would have Christianity so freed from the shackles of superstition and despotism, that while it makes men obedient to the Cross of Christ, it will so infuse

also the spirit of freemen in them that they shall be enabled to maintain the rights of conscience. Without such a form of Christianity men can never entirely fill the sphere or fully enjoy all the blessings designed for them in "the Gospel of the grace of God."

Now, it is the spirit of Christianity, as it is developed in this country only, that has so succeeded in maintaining the authority of God on the one hand, and the rights of man on the other. Centuries of experience ought to satisfy men on this subject. Indeed it should be enough to ask why it is that, while our forefathers could pass through a bloody and violent revolution, and then permit those fair structures, the wonder of the world, to rise beneath their forming hand—France, with all the benefit of their example before her eyes, totally failed in a similar attempt; or why it is that, while we have been in the enjoyment of these institutions for many long and prosperous years, and have thus demonstrated the practicability of maintaining them, the nations of Europe, after other and greater struggles, have again failed to achieve them, and are, after all that vast expenditure of treasure and of blood, about again to sink beneath the iron heel of despotism? And certainly, whatever might have been said before, the only sensible answer now would be, that in this country the Gospel has had free course to run and be glorified, as it has not in any other portion of Christendom.

With these views we shall endeavor to give them an educated and spiritual ministry; men who shall be capable, on the one hand, of understanding the sacred records of the scheme of salvation, of promulgating their blessed contents, and of defending their high and holy claims upon the faith and practice of mankind—and, on the other, of wielding all the power of sanctified affections in the service of the pulpit—theologians, according to Luther, "born in the sacred Scriptures," "and yet made not so much by thinking, or reading, or reflection, as by holy living and deep experience"—who shall pursue exegetical studies with all the zeal of a Spener, and yet realize with him that "the doctrines of the Bible must be felt in order to be fully understood"—men who shall be orthodox and yet not exclusive; who shall cling to those doctrines, now clearly enough defined and regarded by all evangelical Christians as the fundamentals of the Bible and vital to Christianity, and yet not permit difference of opinion on non-essentials to check the spirit of Christian union or hearty co-operation with evangelical Christians of every name.

Such a ministry we would give the Germans, and such men you would all wish to see among them, caring little by what appellation they were known, if they were only in relations most favorable to the accomplishment of their appropriate work. How, then, shall such a ministry be afforded to them in sufficient numbers and under circumstances favorable to success? I answer, by the support of institutions with the spirit and object we have discussed, in ecclesiastical connection with them, and located on their own territory.

They should be in such connection, because the men proceeding from thence would then be better adapted to their condition and wants. While the institution would make them American in their feelings and habits, yet, as they would be mostly Germans, or the descendants of Germans, or at least fully acquainted with them, they could understand the hardships of their condition and appreciate the many noble traits of their character. The difficulties of the ministry in the German churches of this country, arising from diversity of national character, the transition from the German to the English language, or the combination, of both languages in the services of the pulpit, and other peculiar circumstances, are such as to make it almost impossible for one who has not received, at least, his theological training in an institution, in close connection and sympathy with them, to adapt himself to their condition and wants.

And such men would be more cordially received by the Germans. Many efforts—and, under the circumstances, praiseworthy efforts—have been made by other denominations, through their own ministry, to evangelize the Germans, and as long as there is not sufficient effort in what we would consider a more excellent way, we bid them God speed. But we do not anticipate any great or lasting success in the conversion of the souls of Germans, if it must be attended by a change

of ecclesiastical relations. No people more deeply feel the force of early religious education, or attachment to their own branch of the church. And are there not sacred associations enough clustering around the name they bear as a denomination to account for this? But, account for them as we will, these are the feelings of the Germans, and the fact itself is sufficient to show that ministers proceeding from institutions in connection with them will, other things being equal, have peculiar facilities for usefulness among them.

But they must not only have such institutions in connection with them, but in the midst of them. They must not expect a supply of ministers from Germany—she has not the men to spare. If she has orthodox and holy men, (and she has many such, notwithstanding the rationalism with which she has been afflicted,) she has need of them at home under the present circumstances of the church. Look at her condition! By the late revolutions a separation of church and state has been in a great measure effected. A most blessed event! Thanks to the God of providence, that the church of our fathers is once more free—once more in a condition to show her true spirit and principles—that the corrupting patronage, as well as the oppressive hand of the state, is at least temporarily withdrawn, and that being no longer the tool of earthly princes, she may be entirely the servant of “the King of kings and Lord of lords.” This is just what has long been wanted to make Germany what the land of the reformation ought to be; and if only the church could remain free, we would fear neither the policy nor the power of her despots. Confidently would we address them in the language of the indignant poet:

“Tyrants! in vain ye trace the wizard ring;
In vain ye limit mind’s unwearied spring.
What! can ye lull the winged winds asleep,
Arrest the rolling world, or chain the deep?
No! the wild wave contemns your sceptred hand;
It rolled not back when Canute gave command!”

This would be the time for the spiritual, and consequently the temporal, regeneration of Germany. But what a work she has to do, if under these circumstances she would be true to her God and herself! and shall we at this time ask her to send her choice spirits hither; or ought we not rather, if we could spare them, to send some of our own best men thither, to assist in organizing churches on evangelical principles while it may yet be done?

We cannot, therefore, expect men in sufficient numbers from the fatherland; and while we welcome all who do come, we cannot regard them as so well qualified to labor effectively among these destitute multitudes, as Americans who can speak the German language, or Germans educated in American institutions. Some of the best men in Germany feel this, and have made arrangements (as the missionary institution at Crishshoun, for example,) to send their young men hither before they have entered their universities, or learned an infidel philosophy, and let them be educated on American soil and in American institutions. Indeed, the difference in the modes of theological training, and the relations of ministers to the people, in Germany and this country, has hitherto been so great as to unfit men educated entirely there, in a great measure, for the work here contemplated. The men who are to evangelize Germans on American soil are required, by the nature of the case, to possess some qualifications which can be gained only by an American education. They should be capable of appreciating all that is good in their views and habits, and yet so fixed in the principles of the American Churches as to be proof against the fascinating errors of a foreign philosophy, and the corrupting influence of foreign customs. While they have a basis of common feeling with them, they should yet not rest until they bring them to the full experience of “the truth as it is in Jesus,” and to the adoption of those views of a profession of religion, the conditions and qualifications of church-membership, the observance of the Sabbath, prayer meetings, and revivals, which have been so great a means of purifying the Church and diffusing a spiritual Christianity in this country. It would not be right, perhaps, to say that men must be trained partly by the influence of the civil institutions which the Gospel has reared for us here, in order properly to feed the flock of Christ which is ~~in a child~~ beneath their shelter. But if there be a close connection between the

Bible and free institutions, and the best state of the Church is accompanied by them, then it is very important that Christian ministers should be deeply imbued with their spirit. Sad was the experiment, once already made in the Church, of supplying herself with a ministry from abroad, and she is only now recovering from the result of it, by establishing institutions in the midst of her own people, and sending them ministers who can be centres of union between her native and adopted children, and proclaim to each, in "their own tongue, the wonderful works of God."

Nor can we depend on our institutions in the East, to supply our destitute brethren in the West. The Church needs most of the men she can educate, this side the mountains. The number of charges vacant in the East, at this moment, is greater than it was fifteen years ago. Some twenty years of the prosperous existence of these institutions, as might have been expected, has so increased the desire for the bread of life, that by the consequent division of charges and the organization of new congregations, the demand for ministers has far exceeded the supply.

And while they may, as we hope they will, send us some men, we must depend mainly upon the sons of the West. We must enlist in the work the men who have been reared in the midst of the peculiar difficulties of it. Experience has proved, that while many of the former have been obliged, by pecuniary wants, to retrace their steps across the mountains, the latter can sustain themselves in a good measure upon the support which the people afford. And if it should be required that the sons of the West should come to eastern institutions for their education, we should answer, that it is too much to ask of our poor young men, to require them to expend almost as much money in travelling to the East as would support them whole sessions in our Western institutions. Besides, they would not come in sufficient numbers. How many of the 158 students and 72 candidates for the ministry, gathered during a term of four years into Wittenberg College, would have come East for an education? Probably not one in ten: many, but for the presence and influence of the institution, and the facilities afforded by it, would not be engaged in that pursuit at all.

And then, it were to be feared, from what we know of the difference between the comforts of pastoral life, East and West, the number of Eastern vacancies, and actual occurrences in the past, that many, if they came East, would never return, and that those who should, would in some measure have lost their self-sustaining habits, so characteristic of the people of the West, and which ministers designed for it should by all means possess and retain. We must supply those destitute portions of Zion, therefore, by educating the sons of Germans, native and American, on the spot. Wittenberg College meets these demands. From its peculiarly favorable location on the great thoroughfares, east and west, north and south, it is easily accessible to them, whether they live in Canada or the United States. It enjoys so fully the sympathies of our pious people in the West, has already been so successful, and is so fully regarded on all sides as the main source of the future supply of ministers, that we may safely say that the society is aiding in accomplishing a great work for the increasing multitudes with whom this instrumentality stands in such important relations.

And now, as I have been obliged to say so much about this one instrumentality, you will indulge me in a few reflections on the importance of the operations of the Society in general. They are important, because they are *at the West*. It has selected for them the most interesting part of our earth: the spot on which Providence is manifestly gathering energies and materials for the greatest work ever performed in our world; where men bear relations to each other, the church, and the world, the present and the future, never before realized in any age, and not now in any country—and have power for good or evil as their peers have not any where else. It is a field on which it has been well said, "the seeds of nations are sown." In such a country, what a blessing every holy man, every faithful minister, every zealous congregation, must become; and consequently, what a fountain of blessings those institutions, from which all these will directly or indirectly pro-

ceed! It is a just conclusion of a most excellent sermon on the West, by a member of this Board, "*Convert the West, if you would convert the world.*" Especially important will these operations appear, when we consider that they include in this sphere the *German mind*. For if any thing could be added to what we regard as the superior importance of the conversion of men in the West, it would be found in the condition of the German population. See that converted German! Where is the man who can so let his light shine upon multitudes, teaching them to glorify their Father in Heaven; who has such access, not only to Protestants, but comparatively liberal Romanists? Whom does a manifest Providence so surround with susceptible and inquiring souls, who may learn from his lips the accents of a free Gospel, and from his conduct those habits of devotion which have been found to conduce so much to the progress of holiness?

Certainly, it would be committing a great error in our calculations for the welfare of the country and the Church, to leave out the German interest. Are there any more likely to share largely in wielding the power and influence of that mighty empire of the Mississippi Valley, than they with all their characteristic industry and economy, patience and perseverance, and with their energies all untrammelled? I need only remind you of the many excellencies in their character—their habits of thought, their earnestness, their deep religious susceptibilities, their proverbial honesty, so important an element in the new societies of the West, their power for good or evil in their connection with the fatherland, the land of learning and philosophy—nay, of the immense contributions which they must make to American character and society, and you will allow me to add to the weighty saying I have just quoted, this other, "*Convert the Germans, if you would convert the West.*"

The plan of this Society, also regards correctly the *labor and sacrifices* required in the cultivation of this field. It is laid in view of hard, and perhaps long toil. It forgets not that we are in a fallen state, and that while in a state of innocence, the human mind might put forth its greatest efforts without exhausting toil or painful resistance. In a sin-destroyed world, no great good can be attained without great self-denial and sacrifices. Men are sinners, and God's curse is on the earth. The strength of human life is "labor and sorrow." Even when the forces of nature are to be employed for our physical well-being, what patient thought, what careful toil are required? What has not man suffered only to make the earth what it is? But the sentence is not only: "In the sweat of thy brow shalt thou eat thy bread," but also, "Remove the diadem, take away the crown. I will overturn, overturn, overturn, till he shall come whose right it is, and I will give it him." And no great moral achievements can now be made, or spiritual changes produced, without painful labor or violent struggles. Amid what commotions and conflicts of antagonistic elements in the moral world have the improvements of society been wrought! What thousands were sacrificed upon the altar of liberty, before the rights of men were ever secured against the aggressions of tyranny! What agony and blood it cost Jesus himself to gain a place for his gospel; and peaceful as it is, what "wars and rumors of wars" have attended the changes it has effected in a corrupt world! What convulsions have shaken the nations, at each grand revival of its doctrines, in primitive times, the 16th century, or the primitive reformation! What great step has been taken, or institution gained without labor, anxiety, or suffering! It is an encouraging aspect of this Society, that it has deliberately considered and accepted these conditions of success; for though she may go forth weeping, bearing precious seed, she shall doubtless come again with rejoicing, bearing her sheaves with her."

And then it aims at forming a connection between the interests of Christ's kingdom, and the *governing minds* of the West. It designs to have the spirits that govern society, to be themselves ruled "by that fear of God which is the beginning of wisdom." An admirable measure! For who shall successfully oppose the gospel, if the learning, eloquence, and energies of the future Clays, Corwins, and Jacksons, shall be employed in its defence! What shall obstruct its progress, if its chariot be borne "from conquering to conquer," by the moral energies which a wonderful Providence is accumulating and concentrating upon that portion of the world!

Once more, it designs that this connection shall be *permanent*. I shall never forget the remark with which a Romanist once concluded a little controversy with me in a stage-coach. "Well," said he, "you Protestants may work, but you look only to the present time, and are elated or depressed according to present success or failure. In the Catholic Church, on the other hand, a 'thousand years are as one day, and one day as a thousand years.' We work by system, and lay our plans for all time to come; and when your temporary plans are forgotten, and your fiery zeal is burnt out, our work will only appear in its full power and glory." I thank God, that by means of this Society, he has removed this reproach from his people. They too, have now a plan for a thousand years as well as one day. They too are planting trees which shall "have the growth of centuries;" and they are trees of righteousness, beneath whose shadows millions shall repose in peace, and "whose leaves shall be for the healing of nations." This Society is creating perennial fountains, whence "shall issue streams perpetually making glad the city of our God." As other instrumentalities are digging channels, in which streams of salvation may flow, until, "like a sea of glory, they spread from pole to pole;" this shall keep them constantly supplied. When the Bible, tract, and missionary efforts shall have produced their glorious results, in any one time or place, this shall fortify them and keep them from being swept away, "when the wicked shall come in as a flood." "The good impressions made upon the twenty millions of the present generation, it will perpetuate upon the fifty millions of the next." And if sustained by the Churches, long ere the thousand years shall have elapsed, it will cause it to be seen, that the comprehensive and far-reaching plans of Romanism, could, after all, only erect seats of learning for Protestant minds to possess, and build churches for evangelical Christians to worship in.

What prodigious power such instrumentality gives the churches of this land! It would seem as if it were left for them to say whether future generations, their own children, and children's children, shall be actors or sufferers in the loveliest or hate-fullest scenes which shall ever transpire beneath the sun—be partakers of the joys of the happiest or the miseries of the most wretched people ever borne by our earth! and how great must be their responsibility! Two weeks ago, at a meeting in behalf of the Portuguese exiles, I was deeply impressed with a grand climax of a most powerful speaker. As he alluded to the great Athenian orator, bringing before the minds of his audience their departed heroes as witness of their conduct; then to the still more sublime appeal of the eloquent Apostle of the Gentiles, representing the martyrs of the ancient church as "a great cloud of witnesses encompassing the Christian's race," and then applied all to make us feel the force of the solemn fact that we were literally surrounded by such witnesses—by the martyrs of the nineteenth century.—I did feel that we in this country sustain a most singular relation to the rest of the world.

We stand in a relation somewhat similar to that of their own posterity; and as we have, as a nation, already passed changes which may require centuries in the rest of Christendom, we are able to form an estimate of what *they* are now doing, almost as just as will be that of those who shall succeed them in future generations. But as *we* are also in the enjoyment of blessings and privileges, purchased by past toil and suffering, and for the acquisition of which, for other nations, many must yet labor and bleed—every martyr of liberty, every sufferer for conscience sake, may be regarded as a witness of *our conduct*, and to hold us responsible for the salvation of the world.

Providence has prepared a great people for a great work, and now he seems to say, "Behold, ye sons of the Pilgrims and children of the martyrs, what an achievement for my glory and the salvation of men I have made possible for you! The world, the universe, is looking on; forget it not; it shall be seen what ye will do."

And, last evening, when the speaker, in that strong and suggestive discourse, endeavored to stir up in our minds an interest in the condition of things in the West, by referring to the zeal with which civilized and great nations are now tracing the elements of their present state in the past, I thought it would not be inappropriate to ask what would be the feelings of those future millions of the West, if, as the

members of a nation consecrated to God, they shall look upon those institutions in all their long accumulated power and celebrity, some of them bearing, perhaps, the names of their patrons in different departments—trace them through the changes by which their own happy state was effected, and see how, while thrones have crumbled into dust, and nations sunk in the billows of time, these have stood triumphant over the storm and the wave, and bid fair to stand till Jesus shall reign over all the earth.

But, my brethren, if with such plans and means we should be unfaithful to our trust, and this country should at last exhibit the most horrid scene of rebellion against God, and hatred of his people ever to be seen on our earth, ought we not to ask what would be the language of the martyrs of that day? As they were driven out of this land, once the scene of such extended plans and prodigious means—then the melancholy monument of plans neglected and opportunities unimproved, what would they say of us, as they were departing for the refuge which God should have provided, “in dens and caves of the earth,” or in some distant clime, and they thought of us, our knowledge, our means, our power, to have prevented all these sad consequences?

God of mercy and truth! forbid that ever there should be occasion for the utterance of language appropriate to such a subject!

I believe he will prevent it. When I think of what he has already done for this country—in his ruling hand in the time of its discovery, the mode of its settlement, the events of its past history: how he has prepared a spiritual church for the regeneration of that influx of foreigners, which no eye but his could foresee: how he has preserved a branch of nearly every Protestant family to receive its people from Europe, and to be the medium of transmitting to them the spiritual blessings realized here, and of bringing into the common storehouse of the church the contributions gathered in other fields of the great harvest; and especially when I think of the energies of this and kindred associations, I cannot but feel that the conquest of the “great American Canaan” will be sure at last, and may be very near.

Oh, let us be faithful to our charge, and not abandon the ark of God, when we may be almost in sight of the victory. If, as I verily believe, the grand moral experiment now permitted to be tried here, shall result in the consecration of the powers of this great nation to God, it will not be long before “the mountain of the Lord’s house shall be established in the tops of the mountains,” and its foundations deep and wide, its superstructure glorious and heavenly, and its superincumbent dome closed in; upon the whole family of man, it shall be vocal with the praises of the living God.

In proportion to the zeal of his people to fulfil the great commission he has given them, does the parting language of the Saviour become more emphatic and encouraging: “Behold, I come quickly! Even so, come Lord Jesus.”

“Break, sacred morning through the skies!
And usher in that glorious day;
Come, quickly, Lord! Cut short the hour,
Thy lingering wheels how long they stay!”

UNION OF RACES.

But what has God done—what is he doing—what is he about to do in this land? He has set it far away to the west, and made it so circumstantially independent that if all the rest of the habitable earth were sunk, we should feel no serious curtailment of our comforts. The products of the whole world are, or may soon be, found within our confederate limits. He brought here first the sternest, most religious, most determined representatives of Europe’s best blood, best faith, best intellect: men, ay, and women (it is the mother makes the child) who, because they feared God,

feared no created power ; who, bowing before his absolute sovereignty, would kneel to no lord spiritual or temporal on earth ; and who, believing the Bible true, demanded its sanction for all the law. To your Pilgrim Fathers the highest place will be accorded ; but forget not, that about the time of their landing on the rock, there came to the mouth of the Hudson men of kindred faith and descent—men equally loving freedom—men from the sea-washed cradle of modern constitutional freedom, whose union of free burgher cities taught us the lesson of confederate independent sovereignties ; whose sires were as free long centuries before *Magna Charta* as the English are now, but from whose line of republican princes Britain received the boon of religious toleration, a privilege the States-General had recognized as a primary article of their government when first established ; men of that stock which, when offered their choice of favors from a grateful monarch, asked a University ; men whose martyr sires had baptized their land with their blood ; men who had flooded it with ocean-waves rather than yield it to a bigot tyrant ; men whose virtues were sober as prose, but sublime as poetry ! men of Holland ! Mingled with these, and still further on, were heroic Huguenots, their fortunes broken, but their spirit unbending to prelate or to prelate-ridden king. There were others, (and a dash of cavalier blood told well in battle-field and council,) but those were the spirits whom God made the moral substratum of our national character. Here, like Israel in the wilderness, and thousands of miles off from the land of bondage, they were educated for their high calling until, in the fullness of time, our confederacy with its constitution was founded. Already there had been a salutary mixture of blood, but not enough to impair the Anglo-Saxon ascendancy. The nation grew morally strong from its original elements. The great work was delayed only by a just preparation. Now God is bringing hither the most vigorous scions from all the European stocks, to “make of them all *one new man* ; not the Saxon, not the German, not the Gaul, not the Helvetian, but the *American*. Here they will unite as one brotherhood, will have one law, will share one interest. Spread over a vast region, from the frigid to the torrid, from eastern to western ocean, every variety of climate giving them choice of pursuit and modification of temperature, the ballot-box fusing together all rivalries, they shall have one national will. What is wanting in one race will be supplied by the characteristic energies of the others, and what is excessive in either checked by the counteraction of the rest. Nay, though for a time the newly come may retain their foreign vernacular, our tongue, so rich in ennobling literature, will be the tongue, the language of its laws and the accents of its majesty. *Eternal God !* who seest the end with the beginning, thou alone canst tell the ultimate grandeur of this people !—REV. DR. BETHUNE—*Address at Cambridge.*

COMMON SCHOOLS AND COLLEGES.

Extract from the Speech of HON. EDWARD EVERETT in support of a Memorial of the Colleges of Massachusetts to the Legislature.

But, sir, we are still told, and this objection in some form or other meets us at every turn, that Common School education is a popular interest, and College education is not ; and that for this reason the State is bound to take care of the one and not of the other. Now I shall not put myself in the false and invidious position of contrasting them ; there is no contrast between them ; no incompatibility of the one with the other. Both are good, each is good in its place ; and I will thank any person who can do so to draw the line between them ; to show why it is expedient and beneficial in a community to make public provision for teaching the elements of learning, and not expedient nor beneficial to make similar provision to aid the learner's progress toward the mastery of the most recondite branches of science and the choicest researches of literature. Sir, they all hang together ; it is an abuse of ingenuity to exercise it in showing how much can be done by one

without the other. For myself I admit, if the admission is desired, that a good system of Common School education is, next to religious influences, the great and solid foundation of a prosperous State. To build on any thing else is to build on straw and stubble. I honor beyond all common names of respect, the distinguished gentleman (Horace Mann) who for twelve years has devoted the uncommon powers of his mind and the indomitable energy of his character to this noble cause. He will be remembered till the history of Massachusetts is forgotten, as one of her great benefactors. I reflect with satisfaction that the Board of Education was established on a recommendation which I had the honor to submit to the Legislature; and that I had the privilege of co-operating in its organization, in the choice of its Secretary, in the establishment of the Normal Schools under its patronage, and in the other measures which marked its opening career, and by which—under circumstances of no small discouragement—it sought to promote the objects of its institution.

I owe myself a large debt of gratitude to the Public Schools, although fifty years ago they were in a very different condition from what they are now. My education began at the free schools of my native village of Dorchester, (for village it then was,) and of this the beloved city of my adoption. The first distinction which crowned my humble career, was the Franklin medal at the reading school in North Bennett street, when I was not much higher than that table; and if my tongue is ever silent when it ought to speak the praise of the Common Schools of Massachusetts, may it never be heard with favor in any other cause. But can it be necessary? I know, Mr. Chairman, before this audience it cannot be necessary to argue the cause of higher education, scientific and literary, forming as it does the best preparation for all the departments of professional life;—for enlightened statesmanship; and for an efficient application of philosophical principles to the great industrial interests of the community. Who does not know, sir, that there is not a yard of cotton cloth bleached or printed in the Commonwealth, without assistance from the last refinements of chemical research;—that you cannot construct a turbine water wheel but by the aid of the highest mathematics, nor establish a uniform standard of weights and measures without building upon a series of geometrical operations which began with Hipparchus. The tables by which the navigator—perhaps the illiterate navigator—finds the ship's place at sea, are written in the very depths of the starry heavens; and the most learned eyes for ages have strained themselves dim, through glasses of wondrous mechanism, in deciphering the mysterious characters. The electric telegraph which brings you the daily news, is the last achievement of a department of Physical Science, in which some of the brightest intellects of the last hundred years from Franklin down, have concentrated their powers of observation and analysis.—This step and that may be taken by an uneducated man—may even be the work of chance—but the grand result is the product of cultivated mind, strained to the highest tension of its powers.

We hear of untaught men, sir, of Franklin and Bowditch; and heaven forbid that in the city where one was born and the other died, their names should ever be pronounced but with veneration. But in the first place, to argue from the case of such men as Franklin and Bowditch to the case of the generality of minds, would be like putting a roguish boy apprentice to a wool-comber, in order that when he grows up he might write another Hamlet. But what is a *self-taught* man, and what does he do? He is not an *untaught* man, nor does he go blazing through life by the light of his own intuition. Sir, a self-taught man is a man of strong mind and stronger will, who, under discouragements and in the face of obstacles, acquires the rudiments of learning, and when he has done so carries on and completes his education, by placing his understanding in contact with the cultivated intellect of other regions and other times. Franklin is certainly a most favorable specimen of a self-taught man. He was a great original interpreter of nature. The History of Science has nothing more sublime than the courage with which he sent his armed kite into the thunder-cloud, and drew the electric spark with his finger from the key at the end of the cord. But Franklin was a man of books,—a studious man,—a friend of academical training. Listen to what he says about the learned languages, in his project for

the foundation of a College, which I quote from the appendix to his life, in the admirable edition of Mr. Sparks:

“When youth are told that the great men, whose lives and actions they read in history, spoke two of the best languages that ever were, the most expressive, copious, beautiful, and that the finest writings, the most correct compositions, the most perfect productions of wit and wisdom, are in those languages, which have endured for ages, and will endure while there are men; that no translation can do them justice, or give the pleasure found in reading the originals; that those languages contain all science; that one of them is become almost universal, being the language of learned men in all countries: and that to understand them is a distinguished ornament; they may be thereby made desirous of learning those languages, and their industry sharpened in the acquisition of them. All intended for divinity, should be taught the Latin and Greek; for physic, the Latin, Greek, and French; for law, the Latin and French; merchants, the French, German, and Spanish; and though all should not be compelled to learn Latin, Greek, or the modern foreign languages, yet none that have an ardent desire to learn them should be refused; their English, arithmetic, and other studies absolutely necessary, being at the same time not neglected.”

Such is the estimate of College education formed by the self-taught Franklin, the poor boy who was born in Milk-street, Boston, and whose parents fill an humble grave in yonder cemetery.

Dr. Bowditch was, perhaps more than Franklin, a self-taught man. So far is his example from proving the inutility of academic learning, that his first youthful struggle was made to acquire the Latin language; and when we think of the scientific attainments of his after life, it does make one who has had some opportunities of education in early life, hang his head in shame, to see the difficulties encountered by this great man in the outset; the simplest Latin words *tamen* and *rursus*, with their significations in English being written in the margin of the books first perused by him, in aid of a memory which afterwards embraced the whole circle of the mathematical science in its iron grasp. And what was the first use made by Dr. Bowditch of the Latin tongue? To read the *Principia* of Sir Isaac Newton—a man, if ever there was one among men not technically academic, who was nurtured in academic discipline; a fellow of Trinity College, Cambridge; a professor of mathematics; a man who passed fifteen years of his life in the cloisters of a college, and solved the problem of the universe from that turret over Trinity gateway, beneath which you, sir, (Mr. Herbert, a member of the University of Cambridge, in England,) have passed with emotions, I doubt not of veneration, towards the great mind which has given immortality to the spot. In the memoir of his father, which the son of Dr. Bowditch has presented us, we read the following interesting anecdote: “From our venerable University at Cambridge he received the highest encouragement to pursue the career upon which he had entered. In July, 1802, when his ship, the *Astrea*, was windbound at Boston, he went to hear the performance at the annual commencement of the College; and among the honorary degrees conferred, he thought he heard his own name announced as Master of Arts; but it was not until congratulated by a townsman and friend, that he became satisfied that his senses had not deceived him. He always spoke of this as one of the proudest days of his life; and amid all the subsequent proofs which he received of the respect and esteem of fellow-citizens, and the distinctions conferred upon him from foreign countries, he recurred to this with the greatest pleasure. It is, indeed, made the subject of express mention in his will.”

Dr. Bowditch sent three sons to the University; and as a member of the Corporation devoted the twelve last years of his life to the management of its affairs, giving them all the force of his transcendent talents; and I think I may add, without doing injustice to any other respected name, rendering to the institution services unequalled by those of any of his associates. Sir, if it were possible to leave the question before you to the arbitrament of Dr. Bowditch, our cause would be gained.

But it is still said the schools are for the many—the Colleges for the few; the

Legislature must take care of the many, the few may take care of themselves; let those who want College education—the few—get it as they can.

To this there are two answers. In proportion as you cheapen College education, more will be able to avail themselves of it. You thus answer your objection, by granting the prayer of the memorial. It will become the interest of the many if you will let it. That is one answer, although I must say in point of fact, I cannot think even now that College education is unreasonably high. The charge for tuition at Cambridge is seventy-five dollars a year. This pays for thorough and accurate instruction given by ten or a dozen able and accomplished men in the ancient and modern languages, in the exact, applied, and moral sciences, in addition to general supervision three-fourths of the year. For the instruction of a day-school in Boston, five hours in the day, one hundred dollars per annum are paid. Gentlemen in practical life can say where else for seventy-five dollars per annum they can procure equal amount of intellectual labor to be done, requiring equal talent and preparation, and involving equal responsibility. *The sum of seventy-five dollars per annum is moreover not quite half what the service costs the University.* Some things are dear, however low the price. But when we give you, as you admit we do, the true thing, and that at half cost, you cannot say you have had a hard bargain.

But to the objection that School education is the interest of the many, and College education the interest of the few, my main answer is, that it is founded in a great fallacy. The man who makes that objection has not formed even a distant conception of the grounds of the duty which devolves upon an enlightened State to educate its children. He is thinking of individuals. He forgets that it is [the public, as such, the STATE, that great complex Social Being, which we call MASSACHUSETTS, the genial mother of them all, that it is *her* interest in the matter which creates the duty; and which gives all its importance to education, as an affair of public concernment, whether elementary or academical. It is not to teach one man's boy his A. B. C., or another man's boy a little Latin and Greek, for any advantage or emolument of his own, that the pilgrim fathers founded the College or required the towns each to support its School. As far as individuals, many or few, are concerned, I have just as much natural right to call on the State to pay the bill of the tailor who clothes me or the builder who shelters my children, as of the schoolmaster or schoolmistress, the tutor or professor who instructs them. The duty of educating the people rests on great public grounds, on moral and political foundations. It is deduced from the intimate connection, which experience has shown to exist, between the public welfare and all the elements of national prosperity on the one hand, and the enlightenment of the population on the other. In this point of view, I say it confidently, good College education for those who need it and want it, is just as much the interest of the many as good School education. They are both the interest of all; that is the whole community. It is, of human things, the highest interest of the State, to put the means of obtaining a good School education and a good College education within the reach of the largest number of her children.

In the nature of things there will not be so many who desire a College education; although it is a popular error to think that every one goes to college who can afford it; that the *few* who go to college are exclusively those who are sometimes invidiously called the "*few*." Very many sons of the wealthy are not sent to college:—Of those who go to college the majority are the sons of parents in moderate, narrow, and even straightened circumstances. The demand here as elsewhere regulates supply. All have not taste or talent:—are not intended for pursuits which require academic training. But I maintain that for the limited number required to meet this demand, it is just as much the interest of the community that it should be adequately and honorably supplied, as that the wider demand for School education should be adequately and honorably supplied.

It is not for the rich that public aid is wanted. They will obtain good education, if they desire it, in one place, if they cannot in another; although it is a serious evil to have to seek it abroad. As far as individuals are concerned, it is the

poor student that needs cheapened education. If he cannot get that near home, he cannot get it at all. It is not that you expect to breed up every one who goes to college into a man of eminence. The lottery of life is not all highest prizes. But you do wish to train up even minds like these in a healthy fruitful nurture; and you do wish to prepare for future usefulness in Church and State the mass of average intellect. I suppose there are not above five hundred young men, natives of the Commonwealth, now at College; but it is as much for the interest of Massachusetts that they should have a good education, as cheap as possible, as that the two hundred thousand who wish for it should have a good school education. It is one great interest;—but if we must draw distinctions, the son of the poor man, whose life is cast in some obscure interior village, or in some laborious walk of city life, has a deeper personal interest in the matter, than the son of the affluent in town and country.

This Commonwealth was founded by College-bred men; and before their feet had well laid hold of the pathless wilderness, they took order for founding an institution like those in which they had themselves been trained. Amidst all the popular susceptibilities of the day, it never entered into their imaginations, that academic education less than school education, was the interest of the entire people. In undertaking the great task of constituting anew, by a fundamental law, the framework of society, they devoted an entire chapter to the interests of the only College then existing in the Commonwealth.

Preamble and Resolutions adopted at the late meeting of the Synod of Maryland, (Evangelical Lutheran).

Whereas it is of the highest importance to the good of society, and the advancement of the Redeemer's Kingdom, that the immense and still increasing population of the great West should be supplied with an able and faithful ministry; and whereas such a ministry can only be supplied by furnishing their own sons with the best facilities for acquiring a literary and theological education; and whereas it is not to be expected that this population shall at once take such an interest in this matter as to supply this want, or that they will be able to do all that will be required—therefore

Resolved, That we hail with joy and gratulation the organization of the Society for the promotion of Collegiate and Theological Education at the West; and that we deem the same as a timely and wise organization, calculated to do much in elevating and evangelizing Society in the West.

Resolved, That in our opinion the literary and political, as well as the social and moral wants of society in the West, demand the aid of the East, and that we rejoice in the service which this Society has already rendered in this respect.

Resolved, That we have heard with profound gratitude of the timely and efficient aid which it has rendered Wittenberg College, and hope that it may be able to continue the same.

Resolved, That we regard our Institutions at Springfield, Ohio, and Hillsboro', Illinois, as of great importance to the cause of education and religion among the Germans and their descendants in the West, and that we earnestly recommend them to the paternal care of this Society.

Resolved, That we commend the claims of this Society to the churches and pastors within our bounds.

Members for Life.

- Armsby, Rev. L., Chester, N. H.
 Andrews, Rev. D., Pepperell, Mass.
 Appleton, Hon. Wm., Boston, "
 Atwater, Elihu, New Haven, Ct.
 Adams Daniel, M. D., Keene, N. H.
 Abbott, Rev. Joseph, Beverly, Mass.
 Blodgett, Rev. Constantine, Pawtucket, R. I.
 Blanchard, Rev. Amos, Meriden, N. H.
 Barrett, Joseph, New Ipswich, N. H.
 Brown, Capt. Eleazer, "
 Batchelder, Jonathan, Mason, "
 Barrows Rev. Homer, Dover, "
 Bullock, Rufus, Royalston, Mass.
 Bullard, Rev. Ebenezer, W. Fitchburg, Mass.
 Bullard, Mrs. Harriet N. "
 Bishop, Timothy, New Haven, Ct.
 Barstow, Rev. Z. S., Keene, N. H.
 Buckingham, Rev. S. G., Springfield, Mass.
 Brown, Ebenezer, Rindge, N. H.
 Brainerd, Rev. T. G., Londonderry, N. H.
 Bradford, " James, Sheffield, Mass.
 Burrage, Leonard, Leominster,
 Bonteile, James, "
 Burgess, Rev. Ebenezer, D. D., Dedham, Mass.
 Bushnell, Rev. Wm., Newton Corner,
 Buckhalter, Charles, N. Y. City.
 Conner, Abel, Henniker, N. H.
 Cutter, Seth, Pelham, "
 Claveland, Rev. J. P., D. D., Providence, R. I.
 Champlin, John Henry, Essex, Ct.
 Champlin, Charles C., "
 Chapman, Rev. F. W., Deep River, Ct.
 Capron, William C., Uxbridge, Mass.
 Cole, Mrs. Sarah J., "
 Crowell, Rev. Robert, Essex, Mass.
 Clark, Rev. Benjamin F., North Chelmsford,
 Mass.
 Clark, Wm. Thomas, Norwalk, Ct.
 Choate, David, Essex, Mass.
 Clift, Rev. William, Stonington Point, Ct.
 Dana, Rev. Samuel, Marblehead, Mass.
 Dwight, " D. T., Saco, Me.
 Dowus, " Charles A., Lebanon, N. H.
 De Forest, Erastus L., Watertown, Ct.
 Diehe, Rev. George, Easton, Pa.
 Duffield, " George, Jun., Bloomfield, N. J.
 Dimmick, Rev. L. F., D. D., Newburyport, Mass.
 Everett, Mrs. Dolly, New Ipswich, N. H.
 Ellis, Charles, Uxbridge, Mass.
 Emerson, Rev. A., South Reading, Mass.
 Edwards, Rev. Jonathan, Woburn Centre,
 Mass.
 Edwards, Mrs. Frances S., " "
 Mass.
 Fitz, Jesse R., Candia, N. H.
 Finley, Samuel, Acworth, "
 Foster, Rev. Eden B., Pelham, N. H.
 Foster, Mrs. Catherine, P., "
 Farewell, Dea. Abel, Fitchburg, Mass.
 Fiske, Rev. D. T., Newbury, "
 Fitz, Rev. Daniel, Ipswich, "
 Fessenden, Rev. Thomas K., Homer, N. Y.
 Fessenden, Mrs. N. C., "
 Fowler, Rev. P. H., Elmira, "
 Fletcher, Ezra W., Uxbridge, Mass.
 Greenleaf, Mrs. Mary, Newbury, Mass.
 Grant, John, New Haven, Ct.
 Gale, Rev. Wakefield, Rockport, Mass.
 Gelston, " Maltby, Rusbville, N. Y.
 Gordon, " Matthew D., Hollis, N. H.
 Gordon, Mrs. Charlotte S., Hollis, N. H.
 Gott, Dea. Jabel R., Rockport, Mass.
 Hull, Rev. Joseph D., Plymouth Hollow, Ct.
 Hyde, " William A., Westbrook, "
 Howard, Mrs. Esther, Acworth, N. H.
 Hubbard, Rev. O. G., Leominster, Mass.
 Hill, Asa, Athol,
 Hazen, Rev. Norman, Royalston, "
 Hubbell, Lorenzo, Norwalk, Ct.
 Hay, Rev. Philip C., D. D., Owego, N. Y.
 Hastings, Rev. Parsons, Manlius, "
 Jenkins, Rev. A., Fitzwilliam, N. H.
 James, " Horace, Wrentham, Mass.
 Judd, " Gideon N., D. D., Catskill, N. Y.
 Kimball, Rev. D. T., Ipswich, Mass.
 Kimball, " Moses, Tewksbury, "
 Knox, " William C., Rome, N. Y.
 Kendall, " Henry, East Bloomfield, N. Y.
 Kendall, Mrs. Sophronia, "
 Kimball, Miss Ellen Maria, Bradford, Mass.
 Lee, Rev. Samuel, New Ipswich, N. H.
 Leavitt, Rev. Jonathan, Providence, R. I.
 Lawrence, " Edward A., Marblehead, Mass.
 Lawrence, Mrs. Margaret W.
 Lapsley, David, Philadelphia, Pa.
 Law, William, Cheshire, Ct.
 Leete, Rev. T. A., Windsor, Ct.
 Ludlow, " Henry G., Poughkeepsie, N. Y.
 Melville, Mrs. Betsey, Jaffrey, N. H.
 Mordough, Rev. James, Amesbury, Mass.
 McGee, " Jonathan, Franctown, N. H.
 Monroe, " Nathan, Bradford, Mass.
 Martin, " Charles, N. Y. City.
 Mc Hargh, " William N., Albion, N. Y.
 Oncott, Rev. John, Uxbridge, Mass.
 Osgood, Rev. Samuel, D. D., Springfield, Mass.
 Picket, Rev. Aaron, Reading, Mass.
 Putnam, " Israel W., Middleboro, Mass.
 Perkins, Samuel H., Philadelphia, Pa.
 Pond, Rev. Preston, Milford, Mass.
 Robert, Christopher R., New York, City.
 Richards, Rev. W., Easton, Pa.
 Smith, Capt. Nathaniel, Newburyport, Mass.
 Salisbury, Mrs. Abby, New Haven, Ct.
 Sabin, Rev. Lewis, Templeton, Mass.
 Southworth, Edward, West Springfield, Mass.
 Spencer, Rev. William H., Utica, N. Y.
 Steele, " John M., South Woburn, Mass.
 Todd, Rev. John, D. D., Pittsfield, Mass.
 Terry, " J. P., Weymouth, "
 Turner, " J. W., Great Barrington, "
 Thatcher, Rev. Tyler, North Wrentham, Mass.
 Tower, Levi, Fitzwilliam, N. H.
 Taylor, Mrs. Mary A., Manchester, Mass.
 Tenny, Rev. Leonard, Jaffrey, N. H.
 Yall, Rev. Joseph, Somers, Ct.
 Wright, Rev. Edwin, S. Acworth, N. H.
 Wood, Dea. Samuel, 2d., Lebanon, "
 Wellman, J. W., Andover, Mass.
 Wood, Rev. C. W., Ashby,
 Withington, Rev. Leonard, Newbury, Mass.
 Williams, Henry J., Philadelphia, Pa.
 Ward, Rev. James W., Abington, Mass.
 White, " Morris E., Southampton, "
 Wilcox, Rev. S. C., Williamsburgh, "
 Worcester, " Samuel M., D. D., Salem,
 Mass.
 Williams, Rev. N. W., Shrewsbury, Mass.
 Ward, Dea. Henry S., Middletown, Ct.
 Whitting, S. S., M. D., Dedham, Mass.
 Winer, Rev. W. C., Lockport, N. Y.
 Woodbridge, Rev. John, D. D., Hadley, Mass.

SEVENTH

ANNUAL REPORT

OF THE

SOCIETY FOR THE PROMOTION

OF

COLLEGIATE AND THEOLOGICAL EDUCATION

At the West.

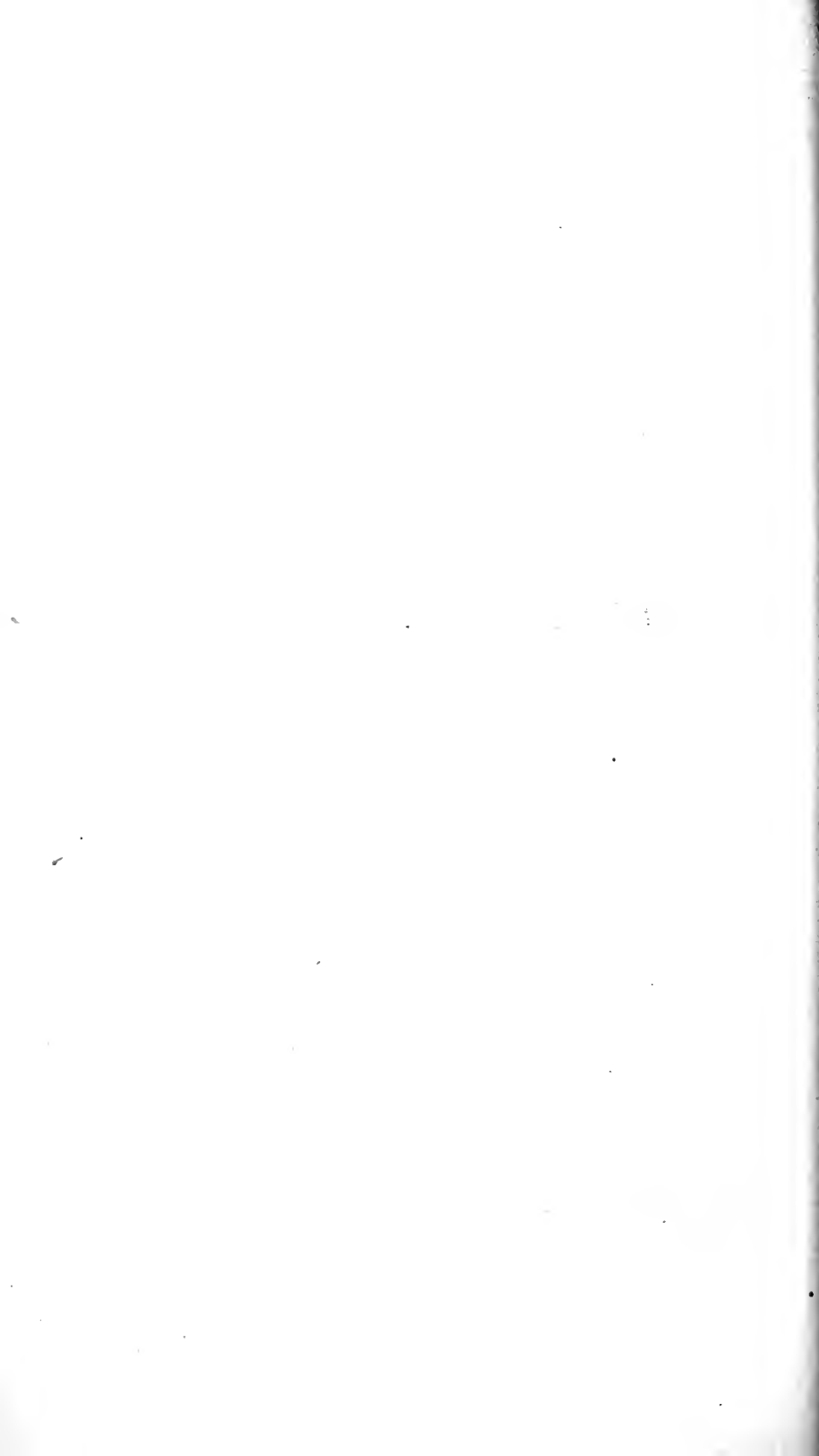
WITH

AN APPENDIX.



NEW-YORK:

PRINTED BY J. F. TROW, 49 & 51 ANN-STREET.
1850.



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PROCEEDINGS

CONNECTED WITH THE SEVENTH ANNIVERSARY OF THE SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

THE Board of Directors met at the Lecture Room of the First Congregational Church in Norwalk, Conn., on Wednesday, Oct. 30th, 1850, at half past 2 o'clock, P. M., the President, Hon. J. C. Hornblower, LL. D., in the Chair.

The meeting was opened with prayer by the Rev. Gideon N. Judd, D. D., and the Rev. Dr. Eddy was appointed Clerk of the Board.

The Annual Report of the Secretary was presented, together with that of the Treasurer, audited by G. M. Tracy, Esq., of New-York City.

In the evening, the Annual Discourse before the Society was delivered by the Rev. Thomas H. Skinner, D. D., of New-York, from 1 Cor. ii. 6: *We speak wisdom among them that are perfect.* Dr. S. remarked that the apostle here clearly intimates that he used among the Corinthians a style of preaching different from that which he would have employed had they themselves possessed greater capacity for apprehending and receiving the truth. He did not intend by "wisdom" a different doctrine from that which he commonly taught, but only the same doctrine in its higher developments and adapted to persons of superior culture. There was difference somewhat analogous to this, in the benevolent enterprises which engage the attention of Christians. The bearings of this Society upon the progress of Christianity—though more far-reaching than those of some other religious enterprises—were yet

less direct and obvious. On this account the Society could only rise gradually in public estimation.

The objects of the Society were *strictly evangelical*. It had assumed that the West, in order to answer the highest ends as the Empire region and the diffuser of Christianity, must be educated. A declaration of Luther was quoted to show that the work of Education, if second to any other, was second only to the work of the preacher. The Society, therefore, claimed brotherhood with every American association for the spread of the Gospel. The grounds of this claim were set forth with a comprehensiveness, clearness, and force of logic, that it would seem must carry conviction to every mind.

At the meeting of the Directors on Thursday morning, the thanks of the Board were presented to Dr. Skinner for his Discourse, and a copy requested for publication.

The reading of the Annual Report was finished. It was then discussed, and an abstract of it, as finally adopted, directed to be read as a part of the anniversary exercises in the afternoon.

Applications for the continued aid of the Society were presented from the Trustees of Marietta, Wabash, Illinois, Knox, Beloit and Wittenberg Colleges. No application was presented by Lane Theological Seminary, as it has reached such a position as to be able to dispense with farther aid from the Society.

A communication was received from Maryville College, in East Tennessee, asking that the aid of the Society be extended to that institution: an appeal was also received from "The German Evangelical Synod of the West," in behalf of an institution, Theological and Collegiate, which has been commenced by that body, sixty miles west of St. Louis, in the State of Missouri.

The Anniversary exercises of the Society were held on Thursday, P. M., in the First Congregational Church. The President of the Society, Hon. J. C. Hornblower, LL. D., took the Chair, and the meeting was opened with prayer by the Rev. Colton Clarke, of Ridgefield, Conn.

An abstract of the Annual Report of the Directors to the Society was presented by the Corresponding Secretary. The

following resolution, offered by A. M. Collins, Esq., of Hartford, Conn., and seconded by William Ropes, Esq., of Boston, Mass., was adopted :

Resolved, That the Report, an abstract of which has now been read, be adopted and published under the direction of the Consulting Committee of the Board.

The meeting was then addressed by the Rev. Albert Barnes, of Philadelphia, Rev. President Smith, of Marietta College, and Prof. F. W. Conrad, of Wittenberg College, Ohio. [For these addresses see Appendix.]

The exercises were closed with the Doxology and the Apostolic Benediction.

The Society then proceeded to the election of officers for the ensuing year.

The following officers were chosen :

PRESIDENT.

HON. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

VICE-PRESIDENTS.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.

REV. C. A. GOODRICH, D. D., New Haven, Conn.

J. M. ATWOOD, Esq., Philadelphia.

REV. G. W. BLAGDEN, D. D., Boston.

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J. C. BLISS, M. D., New-York City.

REV. I. S. SPENCER, D. D., Brooklyn, N. Y.

HON. S. H. WALLEY, Roxbury, Mass.

REV. SAMUEL OSGOOD, D. D., Springfield, Mass.

REV. A. PETERS, D. D., Williamstown, Mass.

HON. JOEL PARKER, Cambridge, “

REV. EDWIN HALL, D. D., Norwalk, Conn.

REV. J. P. CLEAVELAND, D. D., Providence, R. I.

DAVID LEAVITT, Esq., Brooklyn, N. Y.

DIRECTORS.

REV. S. H. COX, D. D., Brooklyn, N. Y.

HON. CYRUS P. SMITH, “ “

REV. ALBERT BARNES, Philadelphia.

REV. THOMAS BRAINERD, D. D., Philadelphia.
 REV. ELIAKIM PHELPS, D. D., Stratford, Conn.
 REV. A. D. EDDY, D. D., Newark, N. J.
 REV. T. H. SKINNER, D. D., New-York City.
 REV. WILLIAM PATTON, D. D.
 HON. T. W. WILLIAMS, New London, Conn.
 REV. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., " "
 REV. HORACE BUSHNELL, D. D., Hartford, "
 HON. A. M. COLLINS, " "
 REV. E. BEECHER, D. D., Boston.
 WILLIAM ROPES, Esq., "
 REV. EMERSON DAVIS, D. D., Westfield, Mass.
 REV. J. P. THOMPSON, New-York City.
 REV. GIDEON N. JUDD, D. D., Catskill, N. Y.
 REV. J. H. TOWNE, Lowell, Mass.
 REV. M. J. HICKOK, Rochester, N. Y.
 JOHN THOMPSON, Esq., Poughkeepsie, N. Y.
 REV. SAMUEL T. SPEAR, Brooklyn, N. Y.
 REV. RUFUS W. CLARK, Portsmouth, N. H.
 J. B. PINNEO, Esq., Newark, N. J.

CORRESPONDING SECRETARY.

REV. THERON BALDWIN, New-York City.

RECORDING SECRETARY.

REV. ASA D. SMITH, New-York City.

TREASURER AND FINANCIAL AGENT.

MARCUS WILBUR, Esq., New-York City.

The Society then adjourned, to meet in Park Church (Rev. Dr. Eddy's), Newark, N. J., on the last Wednesday in October. 1851.

The Session of the Board of Directors was continued till Friday forenoon. Appropriations for the ensuing year were made to Marietta, Wabash, Illinois, Knox, Beloit, and Wittenberg Colleges. The application from Maryville College was referred to the Consulting Committee of the Board, and that

from the "German Evangelical Synod of the West" to a special committee, consisting of Dr. Edwin Hall, of Norwalk, and Professor C. A. Goodrich, of Yale College, who are to associate with themselves other gentlemen in the State of Missouri.

It was voted—"That an Endowment Fund be established, to which any donations may be made, designed for the permanent support of any colleges under the patronage of this Society."

The Board then adjourned to meet at Newark, N. J., on the last Wednesday of October, 1851, or at the call of the Consulting Committee.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated the Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of twenty-four Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars, paid at one time, shall constitute a member for life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society, when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

SEVENTH REPORT.

IN presenting this, our seventh annual survey of the work in which the Society is engaged, it is not our melancholy duty to record the death of any acting member of the Board. The Rev. Wm. B. Lewis, however, whose resignation was reluctantly accepted at our last meeting, has since finished his earthly course. We cannot doubt that at his entrance into rest he received the greeting which Heaven alone can give—"Well done, good and faithful servant, enter thou into the joy of thy Lord." With great fidelity he had served as a member of the Board from its first organization, and in every practicable way had given his support to the Society. This lamented death, as well as the circle of another year which now summons us to review the manner in which we have discharged a sacred trust, is well calculated to remind us that we are fast settling the question, whether we shall at last hear a similar plaudit from the lips of the Master whom we profess to serve.

We are happy in being able to report encouraging progress in our operations, and to express the strong conviction that, through the instrumentality of the Society, a work has already been achieved, in view of which every patriot as well as Christian may rejoice and give thanks to God. Before proceeding, however, to give the results of the year, it may be well to state distinctly some of the principles upon which the operations of the Society are conducted, as they are intimately connected with these results.

PRINCIPLES AND ARRANGEMENTS.

Every thing which concerns the collection and disbursement of funds, is committed by the constitution to the discre-

tion of the Board of Directors. With a view of preventing the grants made by the Society from being absorbed in the payment of debts with which the several institutions first aided were found burdened, the Directors at an early period voted, that all appropriations should be for three specific purposes, viz., for the *support of Instructors*, and the *purchase of Books and Apparatus*. Thus the responsibility of providing for *debts* was thrown upon the friends of the several institutions residing at the West. The design of the Board was to produce the impression deeply upon the minds of those who applied for aid, that the chief burden of founding the institutions in whose behalf they made their appeals, must be sustained by the West—and that the Society was to be regarded simply in the light of an *Auxiliary* to Western effort.

At the same time a rule was adopted which required each institution aided, to give annually a detailed statement of its condition, its means and its progress; that the Directors might be enabled to see what efforts its friends were making—with what degree of wisdom its affairs were conducted—what hold it had upon the confidence and affection of the community to which it properly belonged, and what prospect there was of its becoming a strong, well endowed, effective establishment.

In order to secure the *means* necessary to accomplish the objects of the Society, the Directors also resolved to take *annual collections* in aid of the cause, and with the consent of individual churches, to make *appeals from the pulpit*. A system of Agencies, adapted to this end, was accordingly instituted. One of the prominent causes which led to the organization of the Society, was the strong and almost universal aversion to the giving of pledges which bitter experience had created at the East. A large part of the debts with which the Society found the several institutions burdened, had been incurred in reliance upon such pledges, extending in some instances through a long series of years, but the redemption of which, on the part of noble-hearted benefactors, became impossible. Hence, applications to the churches for aid, if made at all, must be *annual*, and the amount taken which the donor had then in hand without any pledge for the future. But the experience of all other benevolent societies made it evident, that in order to success in annual collections in churches, frequent if not *annual appeals* in behalf of the cause must be made from the pulpit. The work of the Society has ever been prosecuted as a *religious enterprise*, and consequently, in the belief of the Board, forms a *highly appropriate theme* for the pulpit. Perhaps we

cannot better set forth the nature of this work than by stating some of the grounds of this belief.

RELIGIOUS ASPECTS OF THE SOCIETY.

1. The Colleges which it aids are founded almost exclusively by Home Missionaries. They are the *natural offspring* of the great Home Missionary movement at the West. They are established in the full belief that they constitute an absolutely indispensable part of the system of means through which alone that country can be evangelized, although they carry not with them the magic power of the term, "Home Missions." No intelligent individual can for a moment doubt that the A. B. C. F. M., in giving such prominence to Mission Schools, has adopted the true theory of Missions. In the 40th Report of that Board it is said, "A due degree of attention to every department of education, seems the only way to secure permanency to the work of reform in Turkey." And on page 240, it is stated that, from the first establishment of the Mission Seminary of Lahaina, it "had been unceasingly and anxiously watched over, and cherished, and cared for by the Mission;" that "no expense or pains coming within their appropriate means or power had been spared to promote its usefulness or secure the objects of its establishment," and that about \$77,000 have been expended for its benefit, including the support of its teachers and the dwelling-houses erected for their accommodation." If we take the entire educational department of the Board, we have not only young men preparing for the ministry, but multitudes of youth of both sexes—some pious, others not—together with Instructors, Libraries, Apparatus, Seminary Buildings, Dwelling Houses, &c., all embraced under one organization, and all brought into the pulpit on the Sabbath under the head of "Foreign Missions."

But it would doubtless be a vain endeavor to convince the Home Missionaries of Ohio, Indiana, Illinois, Wisconsin, and other portions of the West, that such institutions as the Society aids are not as truly essential to give permanency to the work in which they are engaged, as Mission Seminaries are to the work of reform in Turkey or the Sandwich Islands.

That instructor uttered a weighty truth who said, "surely the history of civilization and the philosophy of human society utter their teachings in vain, unless it may be considered a social axiom, that such institutions form an essential part of every scheme for the intellectual and moral elevation of a people." Another declares them to be "a permanently essential

part of the great Home Missionary enterprise at the West—so essential that it is impossible to apply to it the knife of excision without pouring out the life-blood of the whole system.” Still another says, “NOTHING IS PERMANENT till the West has on her own soil a well endowed system of Colleges and Theological Seminaries, from which she may permanently derive her own religious, literary and scientific teachers and professional men.”

2. They were founded mainly with a view of raising up a ministry for the West.

Western Reserve College, “at the laying of the corner-stone,” was dedicated to Christ and his church.” To train up a sound, thoroughly educated, indigenous ministry, was the *primary* object in its establishment.” Nearly one-half of its living graduates are in the ministry or in a course of preparation for it.

Marietta College was founded “mainly to meet demands for competent teachers and ministers of the Gospel. When the first President was inducted into office, he was solemnly charged by the organ of the Board of Trustees, who officiated in that ceremony, to manage the Institution for “Christ and his church.” Of the first 113 graduates, 65, or considerably more than one-half, have devoted themselves to the work of the ministry.

The “painful destitution of educated ministers in the State of Indiana,” led to the founding of Wabash College. The enterprise was resolved on at the close of a meeting for consultation and prayer, held by several almost penniless Home Missionaries, and continued through three days. This little company of praying men then “proceeded in a body to the intended location, in the primeval forest, and there, kneeling on the snow, dedicated the site to the Father, the Son, and the Holy Ghost, for a Christian college.” Of the first 65 graduates, 45, or more than two-thirds, have devoted themselves to the Christian ministry.

Illinois College had its origin in the union of two independent movements, one emanating from Home Missionary movements in Illinois, the other from a society of inquiry respecting missions in Yale College. It was located by Home Missionaries. Of the first 94 graduates, 45 have devoted themselves to the work of the ministry.

Knox College was founded by a Christian colony, composed of families who “loved the Bible, the Sabbath, and the sanctuary. The object which gave birth to the enterprise was that of diffusing over an important region of country, at an early period of its settlement, the combined influences of education and religion.” The first class was graduated in 1846. Of 25

alumni, 11 have devoted themselves to the work of the ministry.

Beloit College "originated in the united councils and action of the Presbyterian and Congregational ministers and churches in Wisconsin and northern Illinois, who felt the need of an institution for the promotion of sound learning and vital piety in their field of labor." It is so recent in its origin, that as yet it has had no graduates.

Wittenberg College was chartered in 1845, and was founded for "the promotion of religion, science, and literature in general, and especially the education of men of approved piety and talents for the sacred ministry." Its design is "to bring the leading minds of the Germans under the combined influence of education and religion, and to give to them all an intelligent and godly ministry." Twenty-five young men have already entered the ministry from its Theological Department, one of whom has just been commissioned to go as a Missionary to India. Nearly one half of the students at present connected with the institution, are candidates for the Gospel ministry.

As to Lane Theological Seminary, its *title* sufficiently indicates the object for which it was founded. It has already sent into the Home and Foreign Missionary fields, between 300 and 400 laborers.

3. All the efforts made for the founding of these institutions for such an object, go upon the supposition that AN EDUCATED AND EVANGELICAL MINISTRY CONSTITUTES, UNDER GOD, THE GREAT CENTRAL INSTRUMENTALITY FOR THE EVANGELIZATION OF THE WEST—and that to furnish an adequate supply for that country, without the agency of such institutions, is an *impossibility*. In a dark period, when this great and vital interest was depressed and suffering throughout the land, and the foundations of institutions at the West, whose leading design was to promote it, were giving way—the Society came into being, and earnestly addressed itself to its advocacy. An intelligent friend of the West, after listening to an eloquent exhibition of the subject before a large assembly, remarked that the influence of the Society upon public sentiment alone, was worth all that the organization had ever cost.

For a course of years there has somewhat extensively existed, a singular discrepancy between *belief* and *practice* in the churches. The theory of Missions almost universally adopted, is such, that it is sufficient to commend any enterprise of benevolence to the churches, that it *prepares the way* for the ministry, or is *auxiliary* to the ministry; and yet, movements solely or mainly designed to supply that to which all else is *confessedly auxiliary* have been among the most difficult to be sustained. And when the startling fact has come to

light, that we had no ministry for destitute millions—instead of taking the common-sense way of using every appliance which the great Head of the Church has placed at our command to supply the want—it has been extensively taken for granted that such supply was *hopeless*, and the *strength* of the churches consequently been turned in other directions.

4. The *instructors* as well as founders of these institutions are religious men. Two-thirds of the whole number connected with the institutions aided by the Society are ministers of the Gospel. Such men are ready to spend lives of toil and sacrifice in promoting their interests. So far as we know, every instructor is professedly religious. "It is an interesting thought, and a fact which has no parallel in the history of the world, that all the most prosperous Seminaries of this vast Republic had a strictly religious parentage—that the foundations were laid in faith and prayer."

"Another fact equally worthy of notice and devout thanksgiving is, that the public education of young men in this country has, from the beginning, been in the hands of pious evangelical governors and teachers. There have been, to be sure, and are some exceptions. But it is surprising to what an extent evangelical ministers and pious laymen have contributed, as they always have, the education of our public literary institutions. They have educated the ministers, physicians, jurists and statesmen of every generation, from the landing of the Pilgrims—and those who are to come after us, when we leave the stage, are now under their pious training. I regard this as one of the greatest blessings which any country could enjoy. To this early Christian influence in settling the principles, enlightening the conscience, and moulding the hearts of those who successively wield the political and religious destinies of the nation, we are more indebted than to any other cause, except it be family instruction and the preaching of the Gospel, for those glorious institutions which distinguish us from all the nations of the earth. To the instructions of pious and devoted teachers in our public Seminaries, may be traced all those powerful revivals which these institutions have so extensively enjoyed; and had our Colleges been in the hands of irreligious men, of mere philosophers and scholars, there is no reason to think they would ever have rejoiced in these copious "refreshings from the presence of the Lord;" and if they had been passed by, what would have been the character of the Christian ministry? what the moral and religious training of the Judges and Counsellors and Rulers of the land?"*

* Valedictory address, delivered at Amherst College, by Rev. Heman Humphrey, D. D.

Aside from the ministry, there is no position where Christian men have the *ability* to exert a more direct and powerful religious influence, than they can as instructors in Colleges. At the accession of Dr. Dwight to the Presidency of Yale College, infidelity was prevalent in the country, and so fashionable in College, that the first class which this great man taught had assumed the names of the principal English and French Infidels. We can hardly conceive of a position more favorable to effective Christian influence than that occupied by him, when, in the midst of this prevalent infidelity, he discussed the question: *Are the Scriptures of the Old and New Testaments the Word of God?* "He entered," says his biographer, "into a direct defence of the divine origin of Christianity, in a strain of powerful argument and animated eloquence which nothing could resist. The effect upon the students was electrical. From that moment infidelity was not only without a stronghold, but without a lurking-place. To espouse her cause was now as unpopular as before it had been to profess a belief in Christianity. Unable to endure the exposure of argument, she fled from the seats of learning ashamed and disgraced."

This action of religious teachers upon unsanctified mind is often overlooked, and consequently erroneous conclusions drawn in respect to the character of Colleges. Our sanctuaries are constructed, not for the benefit simply of the professed followers of Christ—they are the great gathering places where unsanctified mind is brought under the power of the Gospel, and here, with God's help, are witnessed the sublimest achievements of the Christian ministry. Here, through this great instrumentality ordained of God, Christianity puts forth her mightiest aggressive power. It would therefore be a strange perversion of things to assert that our sanctuaries ceased to be strictly objects, just so far as they had to do with mind, not already sanctified, or with any profession, save that of the Christian ministry. It would, however, be no less a perversion to regard the work of a College instructor as ceasing to be of a religious character the moment it passes beyond the range of mind already sanctified. A principle like this would instantly annihilate, for the most part, the religious character of the vast educational establishment of the A. B. C. F. M. Heathen youth are ordinarily gathered into Mission schools, not because they are already pious, but in the hope that they may become so—and the existence of open impiety and infidelity does not annihilate their relations to the Church, nor hush the voice of their claims in the pulpit; but only constitutes an additional reason for strengthening the religious influence brought to bear upon them; and the churches, with a

more importunate spirit of prayer, bear their case before the throne of grace.

The revivals with which our American Colleges are blessed reveal, in a clearer light than any thing else, their intimate connection with the interests of religion. Sketches of the religious history of the Colleges, aided by the Society, were given in our fifth Report. One of them, in the space of twelve years of its history, enjoyed eight seasons of revival. Of its first 39 graduates, 22 were hopefully converted while connected with College. The President of another says: "The religious history of this College has been a history of revivals—of conversions from sin to holiness—of the triumphs of the Gospel." Of its first 94 graduates, 71 were professors of religion, and 27 of these indulged hope while in College. During the brief history of another, seven distinctly marked, and some of them powerful, revivals of religion have occurred, besides several other seasons of unusual religious interest. It is believed that no young man has yet passed through the College course there without having his attention summoned, by special manifestations of the Divine presence, to the great interests of eternity. More than half of those who have finished their College course there, and who entered the institution impenitent, left it the hopeful friends of the Redeemer. A distinguished College Professor, after nearly thirty years' connection with an institution, says of College students: "There is no such audience to preach to—certainly none compelled to attendance—so quick to see, so sensible to feel the glorious truth, the transcendent beauties of the religion of the Son of God; and it seems to me that the Gospel has nowhere achieved so certain and so fruitful triumphs."

5. There is another aspect in which this subject may be viewed. This "moral and religious training of the judges and counsellors and rulers of the land," is a point too often overlooked in reference to our colleges. It appears that the original intention of the founders of Yale College was, to devote the institution exclusively to the interests of the Church. But this was so changed that in their application to the Colonial Assembly for a charter, they represented that "from a sincere regard to, and zeal for upholding the Protestant religion, by a succession of learned and orthodox men, they had proposed that a collegiate school should be erected in this Colony, where youth could be instructed in *all parts of learning* to qualify them for public employments in Church and *civil State*." One hundred and fifty years have passed since those founders took this position. And what has been the result? In the triennial catalogue of that institution are now to be

found the names of four signers of the Declaration of Independence; three members of the Convention for framing the Constitution of the United States; one vice-president and four judges of the Supreme Court of the United States; seven members of the cabinet; thirty-nine U. S. Senators, and one hundred and thirty-nine members of the House of Representatives; four foreign ministers and plenipotentiaries; twenty-two governors, eighteen lieutenant-governors, and eight secretaries, and eighty judges of the Supreme Court, of different States; three Chancellors of New-York; thirteen presidents of medical societies; thirty-six presidents of Colleges, and one hundred and five professors.

Could we take all the alumni of this institution who never entered the Christian ministry, and follow each one out to the bar, the bench, the halls of legislation; to the practice of the healing art; to the schoolhouse and academic hall, and to all the walks of literature and science, we should have an array of mind whose influence has been all-pervading and resistless, and, taken as a whole, pre-eminently conservative and salutary.

What if this vast array of mind, instead of being trained under such presidents as Pierson, and Cutler, and Williams, and Clapp, and Stiles, and Dwight, and Day, and their associates in the business of instruction—and trained, too, in company with those who had the ministry in view, had been thrown into institutions not identified with the church and not under the control of Christian teachers? Every beholder was impressed with the sublimity of the scene witnessed at the recent one hundred and fiftieth anniversary of this venerable institution, where a thousand of her sons were gathered from all parts of the land, and the representatives of every profession, to exchange greetings, and rejoice in the prosperity of their venerated Alma Mater. One great fact stood out with a prominence that must have commanded universal attention, viz: that Christianity sat enthroned above all literature and science. In her majestic presence every thing not in harmony with the supremacy of her claims was awed to silence.

There were men venerable for age and station, and renowned for learning, and wielding vast power in their varied posts of influence, and yet, not one of them who had not been trained within those classic walls by Christian teachers, through whose instructions the principles of our holy religion had been mingled with all their intellectual developments, and on whose minds the claims of Christianity and the awful sanctions of God's law had been made to press with solemn weight throughout their entire collegiate course. All, it is

true, had not yielded to this pressure; but then they may have been illustrations of the great truth set forth in the following eloquent language: "Long, long afterward, amid the hot encounters of professional or political life, amid the sordid toils of the spirit of accumulation, in the remotest regions of the land, and perhaps in distant climes, the remembrance of college years, and of teachers and classmates in the college halls, may be to many a man of high position and of commanding influence, like the subduing remembrance of a mother's gentle hand laid long ago in nightly prayer upon the now hoary head of him who is tempted to sin."

6. But there is still another relation sustained by the society to the interests of religion, to which we wish to call attention. It is now everywhere conceded, that in order to fill the ranks of the ministry from generation to generation, there must exist institutions located at accessible points, and provided with buildings, libraries, apparatus, able instructors, and *endowments* to such an extent that the possession of moderate means may bring young men within the scope of their advantages. These endowments become so many stepping-stones, upon which energetic young men may ascend from the deepest vale of poverty to the highest posts of influence and power known in human society. "As to machinery, we do and we can do nothing without it. We must use the lead of the mines, the tanneries, the press, and the steam-engine, with which to print and circulate the Bible. Formerly they used mules at the Tract House. Is it charity to give my money to buy mules, to buy leather, and paper, and boxes, when I would circulate the Bible? Yes, it is charity. And if we could not send our missionaries abroad except by owning missionary ships, we should build them and buy them for this purpose. Whatever machinery is necessary in order to do the work of preaching Christ, we must have. The plate and cups at the communion table are necessary to the object contemplated. So are libraries, and apparatus, and lecture rooms necessary, in order to train up an efficient ministry."*

FIRST AND GREAT THING TO BE DONE.

Even so far as the education of the Christian ministry is concerned, the first and great thing to be done at the West, is to establish *institutions* in sufficient numbers, and furnished with the aforesaid facilities. Many a pious and indigent youth will be unable to reach the ministry, notwithstanding

* Todd's Letters on Colleges.

these facilities, without additional and special provisions—but then such provisions can do nothing towards *founding institutions*, and very little even towards the support of instructors, for the simple reason that the salaries in most cases greatly exceed the entire amount of tuition bills, while but a small proportion of this amount ordinarily comes from that class of young men who are sustained by education societies.

It is a fact well worthy of notice, that colleges existed in this country for *more than two hundred years* before such societies came into being. At their first organization they found New England supplied with colleges. We would not underrate but exalt the noble work which has been accomplished through the agency of education societies—but, then, what would New England have done during these two hundred years, *with* these societies but *without* her colleges?

Now, within the last twenty-five years, a new world has been opened at the West. Before the advancing ranks of emigrants the wilderness has wasted, and in its place, as if by magic, have sprung up settlements, villages, cities, and organized States. All the wants of civilized and Christian society have been, as in an instant, created, and that on a boundless scale. Intellectual and moral wants speedily arise, which can no more be met by *importations*, than the scanty provisions brought by the first band of Pilgrims, in the Mayflower, could prevent the horrors of famine in all coming time among their descendants.

So far as supplying the West with an educated and evangelical ministry is concerned, there is then a *double* work to be done. Institutions must be established, and special provisions also made for the benefit of indigent young men having the ministry in view. The former, as we have already stated, is **THE FIRST AND THE GREAT WORK** to be accomplished—though the latter, as an *indispensable auxiliary*, ought, in *some form*, to be done. This former work, in answer to appeals from self-denying men, who are toiling for the evangelization of the West, we, as a society, prosecute, and that as a *religious enterprise*. As such we bring it before the churches, and as such we ask for the pulpit that we may spread out its claims. These two objects, however, are perfectly harmonious, and indeed are but parts of one comprehensive educational system which the West demands.

BEST METHOD OF COLLECTING FUNDS.

Some have doubted the wisdom of the Society in making general applications for aid, and have supposed that its agen-

cies should be confined to efforts with individuals. Success, however, in this course would obviously depend very much upon the reasons which *dictated* it. If the agents of the Society were to attempt this work under the chilling influence of a public decision, that the object was so far removed from the Church and the ministry, that it could not be appropriately introduced into the pulpit—what motives could they bring to stir the liberality of religious men? and more than all, what heart could they have to prosecute the work? We hazard nothing in saying, that every office and agency of the Society, under such a state of things, would be instantly vacated.

A Society, no doubt, could for a time exist and be the regulating, the collecting and disbursing agent of the Churches, and yet confine its agencies to applications to individuals, and that on other grounds than want of appropriateness to the pulpit. But not to speak of other difficulties, there would be in the way of such an arrangement—the exhausting labor involved in the prosecution of agencies—the difficulty of reducing the movement to any thing like system and thus preventing interference with other objects, and the impossibility of creating public sentiment and general interest as the Society is now doing by its numerous appeals from the pulpit, by an assignment to the cause on the part of Churches and ecclesiastical bodies of a place and standing in the great sisterhood of benevolent societies—by anniversaries and other public occasions, with their Annual Reports, Discourses and Addresses—together with all the *visibility* which tends to keep an object before the Churches. This constitutes the great process of *cultivation* which not only calls out the widow's mite but prepares the way for the splendid benefaction, and the experience of the last seven years abundantly proves, that the surest way to secure the latter is to put in operation a system of means adapted to produce the former.

The Society, therefore, cannot dispense with either method of securing aid. By its annual benefactions it can bring a given institution to a point where, by the promise of a definite amount it can call forth a spirit of self-sacrifice at the West, and give a stimulus to western effort which shall speedily place the institution in a position to dispense with further aid from the East—and a position, which by one process alone, it might have required a long series of years to reach—and in such cases it is easy to bring into full play individual preferences for particular institutions, and stimulate these preferences even by the certain expectation of accomplishing at a single stroke, a work that shall be felt through all coming time. These splendid benefactions are beginning to multiply, and are

giving great efficiency to the operations of the Society. Our last Report made mention of \$10,000 contributed by a single Church to Wabash College, and \$7,710 contributed by another to Western Reserve College, as a part of the \$25,000 in view of which that institution agreed to relinquish all further claim upon the Society and leave the Eastern field. A few years since one of the Directors of the Society endowed a Professorship in Beloit College by a donation of lands valued at \$10,000. The past year has been distinguished by similar donations, as will appear in subsequent parts of this Report.

FINANCIAL STATEMENT.

General Receipts. From the Treasurer's account (audited by G. M. Tracy, Esq., of New York city) it appears that the balance in the Treasury by the last Report was \$289 08, and the amount received during the year \$17,623 31. This *includes* the amount raised under the arrangements announced in our last Report as having been formed with the Central Education Society at New-York, and the Western Education Society at Auburn, by which joint collections should be made on their respective fields under the agencies of this Society, and divided in accordance with the principles therein stated.

Special Donations. The Rev. M. P. Squier of Genève, N. Y., has founded a Professorship in Beloit College by a donation of \$10,000—and a donation of five thousand acres of land, valued by the Treasurer of the College (at least) at \$10,000, has been made to the same institution by Mrs. S. W. Hale, of Newburyport, Mass. Subscriptions to the amount of \$7,000 have also been obtained for the special benefit of Marietta College as a part of \$18,000, which the Society has attempted to secure for that institution, on the ground of a declaration from the Trustees that this amount would enable the College to sustain itself, without further aid from the Society or application on the Eastern field. In the various forms above specified, therefore, this field has produced during the year a total of \$44,623 31.

The policy of the Board in reference to the disbursement of the general receipts of the Society has undergone no change. The special donations are applied to the purposes of endowment, either by the consent or the express direction of the individual donors. To secure these, however, is an object kept constantly in view by the Society, and they are as truly to be reckoned among the results of its operations as the annual collections. The general receipts of the Society are every year

sensibly diminished by these donations, but then there is a vastly greater gain in another direction. It may be added that through the stimulus afforded by the Society, the different institutions have realized subscriptions on their own fields (as will hereafter appear) to the amount of more than \$60,000—so that the grand total for the East and the West during the year, from all sources, would exceed \$100,000.

There has been paid from the Treasury during the year—for salaries of Agents and expenses connected with their agencies, \$3,929 83—for salary and travelling expenses of Secretary, compensation to the Treasurer and Financial Agent, office rent, postage, stationery, expense of public meetings, &c., \$2,132 42—and for printing Annual Report, Annual Discourse, Addresses, and Circulars, \$476 28. After allowing \$1,848 53 to the Western Education Society, and \$2,181 06 to the Central Educational Society, the balance (less \$76 29 remaining in the Treasury) has been disbursed to the institutions aided by the Society.

AGENCIES AND UNION EFFORTS.

The Rev. J. M. Ellis and the Rev. Mason Grosvenor, as in former years, have prosecuted in New England with earnestness and success their labors as Agent, and almost everywhere have found increased interest and confidence in the cause. In the early part of the year the Rev. Joseph Emerson, of Andover, Mass., entered the service of the Society, and from his intimate acquaintance with the subject of education, his long experience as an Agent and his acceptableness to the Churches, very much is to be hoped from his agency. In New-York and vicinity, and over the whole field covered by the arrangement with the Central Education Society, together with Philadelphia, &c., the Agency has been performed by the Secretary. At the commencement of the year, the Rev. Ira Ingraham entered the service of the Society in Western New-York, under the arrangement for the collection of funds formed with the Western Education Society. He has been laboriously engaged in effecting an organization which shall secure systematic contributions to the cause.

In his report he says:—

“Ten of the Presbyteries on this field have given to the Education cause a definite time in which to take collections for it. I have preached on the subject of my agency to 64 congregations on the Sabbath, and taken collections in all of them excepting two. Only seven of the churches on this field have taken collections for the object, except where I have presented the cause myself. While there are many influences here to keep the Education cause in the background, and many things discour-

raging to the Agent—there are other influences which strengthen his hands and encourage his heart. I feel very confident that the conviction is gaining on the minds of ministers generally, and on the more intelligent laymen in the Churches, that the cause of Education for the ministry is one of *commanding* importance at this day, and that to prosecute the cause successfully, evangelical Seminaries scattered over the land are indispensable. I have been repeatedly addressed by ministers and intelligent laymen thus—‘Your cause, though a *hard* one to carry forward, I consider one of the first importance at the present time.’ That the cause is gradually rising in the estimation of the more intelligent, and securing a stronger hold on their affections, I cannot doubt. I think there is no practicable way of presenting these two kindred objects advantageously to the Churches at *present* except *unitedly*.”

The Rev. Dr. Hickok, of Auburn Seminary, in a letter to the Secretary says :—

“ I should expect the amount of contributions to grow on steadily for some years to come, before they reach the full amount to which they may be permanently continued. Our Churches are growing in wealth and numbers, and I hope in Christian benevolence, and the cause of education, in each of the departments combined, is steadily rising in interest, and their combination giving favor and general approbation, so far as the facts in the case become intelligently apprehended. For my part, I see nothing better nor nearly so well for both Societies, as a steady perseverance in the present course.”

Could both objects have everywhere a separate hearing, the receipts of the two would doubtless be essentially increased beyond what can be realized from the united presentation—but then in view of the multiplicity of benevolent organization, such a hearing seems out of the question. The present arrangement too, has the advantage of simplicity, economy, and scope of object—and it produces such a blending of interests as is likely to secure access to all Churches possessed of much ability to aid, and thus prove a wise arrangement for both Societies. On the field of the Central Education Society the experiment of the past year has been decidedly and mutually beneficial. On that of the Western Education Society as much has been accomplished, considering the nature of the field—though by the terms of the arrangement, the pecuniary advantage at the outset accrues mainly to that Society. Nearly one-fifth of the beneficiaries reported by the American Education Society at its last anniversary, were connected with the two local Societies above named.

PUBLICATIONS.

In addition to the Annual Report and the Annual Discourse, delivered by the Rev. Edward Beecher, D. D., there has been issued, an edition of the masterly address, “ON THE UTILITY OF COLLEGIATE AND PROFESSIONAL SCHOOLS,” delivered in

behalf of the Society, in Tremont Temple, Boston, by Professor Edwards A. Park, and published in the *Bibliotheca Sacra*. The Premium Essay of Professor N. Porter, of Yale College, mentioned in our last Report, is now in press. The design of the Essay is to set in striking contrast, the principles and spirit of the Jesuits, on the one hand, and of the Puritans, on the other; and to show that the Educational Systems, which are based on these principles, must produce men whose characters will be opposed in almost every particular. It is contended that education is not to be judged solely by the intellectual training which it imparts, but by the men whom it sends into active life. A history of the educational influences, which were originated and sustained by the Jesuits, is given as far as possible, and the surprising power of their Institutions, in arresting the progress of the Reformation, amply illustrated. The characteristics of the Jesuit and Puritan Institutions, in this country, are enumerated, with the design to do justice to the peculiar excellencies and defects of each.

The Essay concludes with a discussion of the question, whether it is probable that these Institutions will exert a powerful influence in this country. It is designed to be impartial and thorough, and to interest thinking men in the consideration of the great power exerted by educational institutions, in every country, and especially in one like our own.

ANOTHER INSTITUTION ESTABLISHED.

At the close of the last year, we were enabled to strike from our list Western Reserve College, as no longer needing the aid of the Society. From the following letter from Prof. Allen, it will be seen that we have now the pleasure of doing the same, in reference to Lane Theological Seminary.

I am happy to be able to inform you, that we shall not need to call upon you for aid this year; and we hope, by the favor of Providence, to be able, henceforth, to sustain the Institution on its present foundation, without foreign aid. We are under the highest obligation to you and the friends of Christ, who, through you, have contributed to our relief, when our finances were in an embarrassed state. But for the aid thus obtained, I see not how we could have avoided at least a temporary suspension. The personal friends of Dr. Beecher have become responsible for his support, and our income will, hereafter, meet the salaries of the Faculty.

I hope that your means of aiding other Institutions will be increased, not only by the amount given us heretofore, but by greatly increased contributions to your cause. This must be the result, if your friends have any just appreciation of the intimate connection between our Colleges and every thing that promises good for the West. Our only hope for a supply of educated ministers, is connected with the prosperity of these Institutions, which have been

founded and sustained for this very end. The foundations of all were laid in prayer, and all that has been done for them and by them, is the fruit of faith in God and consecration to his cause. I have never had a doubt of their ultimate success, and the trials, severe and very protracted, through which they have passed or are passing, have only confirmed my convictions, that Christ acknowledged them as his, and was preparing them to do a great work, throughout the entire West not only, but through the world.

While in the Western States, we count their sons by scores, their voices are heard, at this very day, proclaiming the glad news of salvation, in twenty States of the Union, on the Pacific Coast, in the Islands of the Sea, in Southern Asia, China, and Western Africa, and on the Mountains of Lebanon.—
BLESSED IS THAT MAN WHO HAS CONTRIBUTED TO GIVE THEM PERMANENCE AND POWER TO DO GOOD.

D. H. ALLEN.

Walnut Hills, Oct. 23rd, 1850.

MARIETTA COLLEGE.

This institution is fast approximating the position of W. R. College and Lane Theological Seminary, as will appear from the following communication to the Board, signed by President Smith and Professor Andrews :—

The undersigned, in behalf of the Trustees of Marietta College, desire to express their grateful acknowledgments for the aid furnished them, during the past year, by the Society. That aid has been to the Institution, in past years, of signal service. It has enabled the Trustees to pay larger instalments to the members of the Faculty ; and it has encouraged them in the prosecution of their efforts, to bring the Institution to a point where further application to the Eastern Churches would be unnecessary. It would give them the highest pleasure to be able to state to the Society, that this point was already attained. But though some progress has been made towards the endowment of the College, it is by no means sufficient to warrant the attempt to do without the aid of the Society, for the ensuing year.

It will be remembered, that in the spring of 1847, an effort was commenced, to raise for the College the sum of \$50,000. At the meeting of the Society, in October, 1848, one half of that sum was reported as subscribed. Owing to circumstances which it is not now necessary to repeat, no advance was made in this work during the next year. The undersigned are happy to be able to report progress since the last Anniversary of the Society. In March last, the Professorship of \$10,000, to which allusion was made in our last report, was completed ; making \$35,000 on our field. This amount, of which more than half was contributed in Marietta and Harmar, has not been raised without great sacrifice on the part of the donors. Nearly all of it has been given by pious men, who regarded the existence and prosperity of the College, as absolutely indispensable to the progress of the Kingdom of Christ in that region.

It may be added, that some friends of the Institution have voluntarily undertaken to secure a Fund of \$10,000, to be devoted exclusively to the benefit of the Library, and that some \$7,500 have already been subscribed, by a few individuals.

Of the \$7000 subscribed at the East for the benefit of this

College, \$2000 were obtained in Hartford, Conn., and \$5000 in Lee, Mass.—Pres. Smith and Prof. Andrews farther say :—

In the town of Lee, there were thirty persons who contributed in sums of fifty dollars and upward, betokening an unusual appreciation of an object which is generally thought to be not well suited to impress the great body of Christians. Without doubt no small portion of this success is to be attributed to the efforts of the Society to enlighten the public mind in regard to institutions of learning, and the pamphlet of Dr. Todd was specially alluded to by some of the contributors. The objections so commonly heard to giving to Western Colleges, have been urged by but very few to whom application have been made ; on the contrary, the cause has been well spoken of, and their best wishes for its advancement expressed by those who were obliged to decline giving.

The undersigned express the hope, that the present may be the last application which it will be necessary for Marietta College to make to the Society.

In order to secure this point \$11,000, in addition to the amount already obtained, will be necessary—but we hope and trust that before the close of another year, this sum will be supplied by noble-hearted benefactors.

ILLINOIS COLLEGE.

The President of Illinois College in presenting the annual application for aid in behalf of that Institution, says :

We hope the Society will feel encouraged by the fact, that though our expenses are estimated to be greater than for several years, our deficit is less than we have ever before been able to report since we have been receiving aid from the Society. The reason of this encouraging fact is THE ADDITION TO OUR RESOURCES OF \$25,000 FOR THE PERMANENT ENDOWMENT OF THE COLLEGE. This sum has been raised in this State, and an important portion of the field remains yet to be canvassed. The Trustees are prosecuting the effort for an endowment of \$50,000 as fast as possible, with the intention of completing it on the home field, if possible, and at the earliest practicable day.

In the narrative of the state of religion within the bounds of the Synod of Illinois, presented at the meeting of that body, held on the 7th of last month, the following passage occurs :—

Illinois College is now in a more healthy and vigorous condition than at any former period, and is evidently deserving as it receives the confidence of the Church. We express our gratitude to God that a greater number than usual of pious young men are now in its halls. We feel called upon to unceasingly entreat the great Head of the Church to pour out there the spirit of all grace, that they may be prepared by fervent piety and self-sacrifice, for the wants of the age and the Church.

WABASH COLLEGE.

"Wabash College," says Professor Hovey, "was the pioneer College of the Upper Wabash Valley, and is now the only institution of the kind, not only in this valley, but in the State which receives the special patronage of our own denomination. Its location, healthy and central to the beautiful valley whose name it bears, possesses many advantages for extensive and permanent influence. It is in the heart of a country destined to great wealth, and a dense population. By the internal improvements completed, and in progress, it will be easily accessible from remote parts of the State.

"All we need, to secure a wide and most valuable influence, are the requisite means to sustain the institution, and to enlarge its advantages as the necessities of the country require, and a continuance and increase of the devoted spirit of Christian enterprise with which it was founded. The Freshman class is the largest we have ever had, and will number eighteen or twenty."

The Trustees are now prosecuting an effort in that State to procure the means to erect a Chapel, &c., and about \$4,000 have already been subscribed towards the object.

KNOX COLLEGE.

In the annual application from this Institution the President says:—

The resources of the College have decidedly improved during the last year. The debts have diminished and the productive fund increased, so as to show a difference in favor of the College of some \$2,000.

Rev. John Waters, one of the founders of the College, has given all his Scholarship right to the College to begin a fund to educate candidates for the ministry—the value at present rates amounting to \$1,176. Candidates to be approved by the Faculty of the College.

We are greatly strengthened by the aid the Society is affording us, not only by the help actually received, but by the increase of our courage and confidence to go forward in the erection of our buildings, which we hope by the most rigid economy and strenuous exertions to carry forward without incurring a ruinous debt. Two of our students are now paying twenty-four dollars a year for a small chamber in a low-roofed house—all the rooms that we have being filled.

BELOIT COLLEGE.

The Treasurer of Beloit College, in the renewed appeal in behalf of that Institution, says:—

The permanent property of the College has been increased, during the last year, by a donation of \$10,000, by Rev. M. P. Squier, of Geneva, N. Y.; by subscriptions, in this region, about \$10,000; and a donation of 5,000 acres of land, by Mrs. Hale, of Newburyport, Mass., valued (at least) at \$10,000. This added to what was reported, last year, makes the permanent property of

the College \$52,288. Of this property, however, only about \$5,000 is productive of present income, for the support of Instructors. Of the remainder, about \$13,000 consists in the value of the Building Grounds, Library, Furniture, etc. The income of Professor Squier's donation, is secured to himself, during life, as the salary of his Professorship, in the Institution, and the remaining property consists chiefly in unproductive wild lands.

The President of the College, in a communication accompanying the statement of the Treasurer, says—Both the Board of Trustees and the Faculty, enter on this fourth year of the College, with minds impressed more than ever with the importance of the enterprise they have undertaken, and, at the same time, greatly encouraged to prosecute with vigor, the hard work necessary to carry it on successfully.

The action of a College, upon these several classes, cannot be expected to develop great results in a day. The influences which it is giving out are subtle, and we cannot trace them all along their way.

The force of the foregoing considerations, as applied to our case, depends on two facts, which, though it may seem like assumption on our part to say so, we believe to be fully established. The first is, that the interest of Christians, in the Fellowship of Congregational and Presbyterian Churches, in this entire region, is concentrated on our Institution. This concentration of interest and action, on one movement, is due chiefly to the influence of your Society. The other fact is, that no other Institution is likely to set and maintain that standard of scholarship, which, we believe, the best interests of this country demand. At any rate, we feel ourselves charged with the high responsibility of establishing the standard of thorough scholarship, and, because of this, we need your aid.

In addition to all this, we urge what is with us, even a chief consideration. It is the importance of connecting with those Institutions which lead the cause of education, a positive religious influence, which shall identify them with the whole grand movement for the advancement of Christ's Kingdom.

WITTENBERG COLLEGE.

In the Annual application for aid, the President of this Institution says :---

When this difficult enterprise was undertaken, some years ago, there were but few men who had faith enough to undertake it, and it is well, perhaps, that the many doubts entertained by others, as to its success, did not open the eyes of these to the difficulties which they have since realized. On a review of the past history of the Institution, we may truly say, 'Hitherto, the Lord hath helped us.' Year by year, the influence which it was designed to exert on the German Churches and the emigrant population, is greatly increasing, as is manifest, in the number of young men who have been called forth from these sources, to enter upon a course of education in it, as well as those who have gone out from it, into fields of usefulness.

In addition to the eighteen who, during the first four years of its existence, entered the Ministry, from the Theological Department, we have again sent forth seven young men, six of whom have already taken charge of destitute churches in different parts of the West, and the seventh has just been commissioned to go as a Missionary to India.

This young brother, of German parentage, and a convert from Romanism, would have been peculiarly useful in the West, but as we have good reason

to believe that he was divinely called to go to the Heathen, we are assured that his labors there, in their reflex influence, will be of vast importance to the Institution and Churches here.

We have had 156 students in attendance, during the past year. The College building, which was indispensable for the accommodation of young men in the circumstances of those to whom we must mainly look for the supply of our German Churches, has, during the year, been brought into a condition to receive the students. This work, which has required many sacrifices, and which we had to suspend, during the last year, from want of funds, we have been graciously enabled to prosecute, this summer, without delay.

The estimated cost of the entire edifice, is about \$22,000. At present, however, we will finish only the inside, which will be accomplished in the course of this winter. The cost of this part of the work will be about \$18,000. Of this sum \$13,000 are already paid, so that we need only \$5,000 more, to put the building in a condition to answer all the necessary purposes of the Institution. We hold notes for scholarships, to the amount of \$9,000, which will all be due in the course of the next five years. If, then, we can only meet the demands for the above-mentioned \$5,000, during this winter, we think we can afterwards found the Institution by the sale of scholarships, and money collected in our own Churches.

In conclusion, it is hardly necessary for us to say, that our institution is committed to the cause of Evangelical religion, the promotion of the revival of vital Godliness which has prevailed for the last twenty years in portions of the German Churches. Of those views and sentiments in regard to the qualifications necessary for Church membership—of the sanctification of the Sabbath, &c., upon which the salvation of the German Churches and the extension of the Redeemer's Kingdom so much depend.

FIELD OF THE SOCIETY.

This at present embraces the four States of Ohio, Indiana, Illinois and Wisconsin. Although these States compose a section only of the West, yet that section is one of peculiar importance, and *essentially magnifies the work in which the Society is engaged*. This field in its boundaries on the north strikes upon the great Lakes Erie, Michigan, and Superior, embracing more than five hundred miles of Lake coast. Its eastern and southern sides for more than a thousand miles are washed by the Ohio River, and its western side for nearly the same distance, by the Mississippi. On the south it terminates at the junction of these rivers, and for some thirteen hundred miles they constitute the dividing line between this territory and the domains of slavery. Its area is not far from 190,000 square miles, and with some 250 inhabitants to the square mile, (which is the mean average in Belgium, France, England, Holland and Italy,) its population would exceed 46,000,000. And in view of its agricultural and mineral resources—its material and means of manufacture—its channels of trade, &c., we cannot doubt its *capacity* to sustain such a population.

On this field within the memory of some now living, changes have been witnessed which, ordinarily, a series of centuries would not produce. The first settlement in Ohio was made in 1788, at Marietta and during the same year, the first sermon ever preached to white men in that State was delivered hard by the present site of Marietta College. Fifty years ago last June, a little band of pioneers from Connecticut, commenced the settlement of Hudson by felling the forest where Western Reserve College now stands. The man is said to be still living who saw the first cellar dug in Cincinnati—now a city of some 120,000 inhabitants.

Fifty years ago there were less than 5000 settlers in the State of Indiana. In Illinois one or two French settlements were commenced as early as 1683—but the first American settlers arrived there, in 1788, from Kentucky. The first Protestant preacher (a Baptist) visited the State in the same year. Under his preaching occurred the first revival of religion ever known on the banks of the Father of Waters. Of the fruits of this revival the first Protestant Church (a Baptist) was formed in 1796, and with rules opposed to slavery. The first common school taught in that State by an American was gathered in 1793. The first Sabbath School in Illinois was formed in 1819. Twenty-five years ago the prairie fires swept over the spot where Illinois College now stands, and over the site of Knox College as late as 1836. In 1834 there was only one white man in Milwaukee—now a city of 20,000 inhabitants.

The first wheat ever committed to the earth in Ohio was sown in the fall of 1788. The first mail route across the Alleghenies was ordered by Congress, in September, 1786, and from 1794 to 1798 the mail was carried from Wheeling to Cincinnati in boats, which occupied six days in descending and twelve days in ascending the river.

In 1802 the first Government vessel appeared on Lake Erie, and in 1818 the first steamboat, "*The-Walk-in-the-Water.*" In 1819 this boat appeared in trips on Lake Huron. In 1826 the waters of Lake Michigan were first ploughed by the keel of a steamboat on a pleasure trip to Green Bay, and in 1832, the first steamboat arrived at Chicago. Previous to the introduction of steamboats on the Ohio and Mississippi, barges and keel-boats afforded all the facilities for commercial transportation between Pittsburgh and New Orleans. In addition to oars and sails, they were propelled against the currents of those mighty rivers by "cordelling," "poling," "bushwhacking," &c.

The first steamboat built on the Western waters was launched at Pittsburgh in 1811, and as late as 1816, the practicability of navigating the Ohio with steamboats was regarded as

doubtful. But in 1817 a trip was made by a bold and enterprising Captain from New Orleans to Louisville in 25 days. The event was celebrated by rejoicing, and a public dinner to the daring individual who had achieved the miracle.

Railroads are now beginning to penetrate this region in every direction, not only connecting its several parts with each other, but with the great sections of our country. Lines extending from our seaboard through Pittsburgh and Cincinnati, and along the shores of the Northern Lakes, will soon bring the Atlantic and the Mississippi into close proximity. The Mobile and Chicago Railroad striking the territory now under consideration, at the junction of the Ohio and Mississippi, and at the head of navigation on the Illinois branching to Chicago, Galena, and Dubuque, will link the "inland seas" of the North with the Gulf on the South, and then the GREAT HIGHWAY OF NATIONS destined soon, no doubt, to stretch onward to the Pacific, must cross the Father of Waters somewhere within the limits of our present field of operation. It becomes, therefore, the very heart of the nation.

The parallels of latitude between which these States lie, are most favorable to physical development and energy of character. Here is the home of freedom, and here will be wealth and power, and irrepressible energy. Any tendencies to enervation growing out of the fertility of the soil, and the ease with which the necessities and comforts and even luxuries of life can be obtained, may be effectually counteracted by the connection of the people on the east with New England, the home of industry and enterprise, and on the west with vast regions famed for magnificent schemes and daring adventure—and feeling, as they will, every movement of the great tides of business that will perpetually sweep from ocean to ocean—bearing in their ebb and flow the commerce of the world.

The population of this section of the West has probably reached some four and a half millions. Each one of these four States is a young empire. The present annual net money value of the commerce on Lakes Erie and Michigan, is estimated at some \$70,000,000, and probably not less than 800 steamboats ply on the Western Rivers, driving a trade, the net value of which exceeds \$250,000,000. And all these changes have taken place within the memory of numbers still living—and during a period not much longer than that often covered by the ministry of a single individual.

The question is truly a momentous one—how these accumulating millions shall be reached by the transforming power of the Gospel—these mighty energies turned into right channels, and *this vast wealth consecrated to Christ and his cause,*

so that when this heart of the nation beats, its pulsations shall convey life to all the extremities.

ROMANISM.

It is a coincidence perhaps worthy of mention, that simultaneously with the starting of the idea which was the germ of this Society, a Pamphlet was issued in London and Dublin, entitled a "Proposed new plan of a General Emigration Society—By a Catholic gentleman," which unfolded a grand scheme for planting Irish Catholic Colonies in the Western States—one of the leading designs of which was to render the Catholic religion predominant in this country. The design was to secure the co-operation of other nations in promoting the objects of the Society. The Protestant cause in America was represented as "weak," and the opinion expressed that a house so "divided against itself" could not "stand long," while the Catholic Church, on the contrary, was "silently, but surely advancing." One example in proof of this was St. Louis, which, "risen up, as it were yesterday, in the heart of this country, now boasts of more than 30,000 inhabitants, 12,000 of which are German, Belgian, French and Irish Catholics, MAINLY ATTRACTED BY THE SYSTEM OF EDUCATION AFFORDED BY BELGIAN JESUITS, who have not only been the means of establishing a magnificent Cathedral in this city, but also a College now classed so high in affording instruction, that beyond the commendations universally bestowed on its internal arrangements, its rules may be almost said to hold out THE BEST MODEL FOR DIFFUSING KNOWLEDGE THROUGHOUT the West."

At the same time, language, like the following, was uttered by Protestant Instructors, toiling on that field:—"We have been pained and sick at heart. We have seen Institutions of learning, struggling for a bare existence, which ought to have been full of life and vigor, and able to impart their own energy to all around them. We hear men, the enemies of our religion and our God, sneer at our weakness and inefficiency, and giving their time and strength to the Catholic Priesthood."

So far as the success of Romanism was concerned, this crippled condition of our Literary Institutions at the West, was in a very high degree calculated to excite apprehension. For it is well understood, that the order of the Jesuits constitutes the life and power of the Roman Hierarchy, and, that the *great strength* of the Jesuits lies in their Educational Institutions. Just at this dark point, however, this Society rose into being ;

and soon after its organization, one of its originators used the following language :---“ Out of this movement, if wisely guided, may spring results of which we have formed, at present, very inadequate conceptions. Its relations to the coming war of mind, as to the Papacy and Puseyism, God only can see. But it looks as if he were designing by it thoroughly to organize his forces for the coming war. If Ignatius Loyola and his Jesuits, by their educational plans, caused the power of the Devil to be felt in every land, shall it seem strange, if God shall organize, in our land, an opposing power, to maintain his own cause ?” Although the great Romish scheme above alluded to was never executed *in manner and form*, yet hordes of emigrants have since been poured upon our shores, beyond any thing that was anticipated when it was *projected*. The very announcement of it, however, had an influence in quickening Protestant activity, in all its modes of operation, at the West. It may be safely affirmed, that the cluster of institutions which this Society has saved from ruin, or is now aiding (to say nothing of others under the direction of Protestants), constitutes an educational power, in comparison with which all that Rome can show in the way of higher institutions, on the same field, is weakness.

It is believed that in instances not a few, where danger, real and imminent from this source, has been *averted* by efforts having their origin in *salutary fears*, representations much to the injury of the Protestant cause have been made, calculated to produce the impression that the alarm which aroused Protestant zeal was a false alarm. The argument seems to be, “ there is *now* no formidable enemy, and no danger ; therefore, none ever existed.” It was a sagacious remark of one whose warning voice, in reference to the dangers of Romanism, has often sounded through the nation, that there was “ no danger from the Catholics in the West, but in *doubting* the danger.”

WANT OF MINISTERS.

The present exigency of the Church and the world, in respect to the Christian ministry, places the work accomplished by this Society in an impressive light. It is not only true that “ the whole world lieth in wickedness ;” it is also all open to Christian effort. That the great harvest of the world is everywhere perishing for the want of laborers, is an almost universally conceded point. The call for laborers is borne upon every breeze that sweeps from beyond the ocean and the

mountains. It is echoed by our Missionary Boards, and echoed by Ecclesiastical Bodies and the universal religious press. So far as our own county is concerned, we have had, on the one hand, a vast expansion of territory---a most rapid increase of our own population, and an unparalleled foreign influx---an organization of society on a scale never before witnessed in human history, and fields of labor, almost without number, laid open; while, on the other hand, in respect to the denominations which sustain this Society (to say nothing of others), and whose glory and power for good have ever been in an educated and evangelical ministry, for a long course of years there was not only a *relative* but an *actual* and *rapid diminution* of candidates for the sacred office. The facts on which this last statement is based are floating through all our channels of religious information, and their repetition here might be useless.

Had the institutions at the West, now happily saved through the instrumentality of the Society, been suffered to go to ruin, half a century would not have sufficed to repair the injury. They are now, just when they are most needed, coming into full life, to do their part in the great work of enlightening and saving the West. They are not, however, founded in order to meet a temporary exigency simply, but to provide from age to age for the ever recurring wants of Christian society. We are, ourselves, now gathering harvests, the *seed time* of which connects with the earliest periods of our history as a nation. So the founders of these institutions, and the Directors and patrons of this Society, have their eye not upon the present only, but upon the remotest ages of Western history. The influence which they exert in multiplying the number of young men at the West who will obtain an education, and in increasing the number of candidates for the Gospel ministry, were especially pointed out in our Fifth Annual Report.

We deeply regret that, in connection with the general prosperity of the institutions aided by the Society, it is not in our power to report, as we did in some former years, the prevalence of revivals of religion; still, in several of the institutions, interesting cases of conversion have occurred during the year. We would most earnestly commend these institutions to the prayers of the patrons and friends of the Society. Without the presence of the Holy Spirit imparting wisdom to their Boards of Trust, a deep sense of responsibility and an earnest religious spirit to their instructors, converting and sanctifying grace to students, they will inevitably fail of their high and sacred ends.

So far as this point is concerned, there is an incidental

advantage, of no little importance, growing out of our present mode of operation. An active Agency, moving constantly among the Churches, and spreading out the claims of such institutions, is most happily adapted to awaken interest in their behalf. And those who make even small contributions, are more likely, from that simple fact, to pray for their prosperity. Fountains of vast power they will be, but whether of blessed power, will depend upon the influence that is called down upon them through the medium of prayer.

The following extract from a letter, written by an officer in a New England College, just previous to the last Concert of Prayer for Colleges, exhibits a spirit that is needed by all who instruct in such institutions:—

“We rejoice that an increased interest is manifesting itself among Christians, in respect to the annual fast for Literary Institutions, and we hope Christians will not cease to remember us when that day is past. I have now attended twenty-four or five of these annual concerts, and I know of no other time in the year when so deep a religious impression is made. It is a most solemn thought that you are made the object of the prayers of the most devoted Christians all over the land; and the heart that does not feel in such circumstances would hardly be moved by the visible presence of Jehovah. We beseech Christians to be earnest in our behalf, and to offer up their prayers with strong crying and tears. For how can we live—and how can the Churches afford to have us live any longer without a revival?”

That institution was soon rejoicing in a revival, which resulted in the hopeful conversion of some thirty Students.

We are persuaded that it is generally little understood to how large an extent our Churches are indebted to College Revivals for their supply of Pastors. From some investigations which have been made, it would seem that the number of hopeful conversions among the graduates of the Colleges aided by the Society, is full one-half of the whole number who have devoted themselves to the ministry. It would not follow from this, however, that one-half of the latter number was actually composed of those particular individuals. The number of hopeful conversions in all *departments* of these several institutions, is probably twofold greater than the whole number of graduates who have devoted themselves to the ministry.

“Besides those whom we have graduated,” says the President of the Illinois College, “we have had connected with the College, mostly with its preparatory department, in the course of its past history, probably not less than *seven hundred* youth. Of these no accurate account can be given. Many of them have become, in various religious denominations, Ministers of the Gospel, some of whom have attained to distinguished influence and usefulness. One of them was for some time a Chaplain of Congress, and is now a much admired and beloved Minister of Christ. Another, many years ago deceased, was one of the brightest lights of the Methodist Episcopal Church in this

State. Others of our students, who did not graduate, are influential Lawyers and Physicians, and highly respected and useful teachers of schools. Among them are very many, who, during their residence at the College, were hopefully converted to God, and have ever since been substantial, consistent, and influential religious men in the various Christian denominations."

The records of other Western Colleges would reveal similar facts. About one-fourth of all the alumni of Williams College who entered the ministry during a period of twenty-five years, were converted while in College. The same is true of more than one-fourth of all the alumni of Dartmouth College who entered the ministry from 29 classes, commencing with 1809. Rev. Joshua Bates, D. D., late President of Middlebury College, in answer to inquiries on this subject says:—"In casting my eye over the catalogue, I find that only about *one-fifth* of the graduates during my connection with the institution, who became ministers, were considered as fruits of the revivals in College. But there were many hopeful converts in those revivals who did not become ministers, many of whom, I trust, carried a religious influence into other professions and pursuits. Besides, I believe the proportion was larger among the earlier classes before the Education Society sent large numbers, as it did during my connection with the College, into every class."

It has been stated, on apparently good authority, that during the first twenty-five years of the existence of this institution, every class but one was permitted to share in a religious awakening, and that some classes received three or four such visits of mercy while in College. It is also given as a most remarkable fact, that six members of the class above alluded to were brought to a knowledge of the truth as it is in Jesus soon after leaving College. Many of the graduates of this institution, it is said, observe the hour from 8 to 9 o'clock on Sabbath morning, as a time of special prayer on behalf of their Alma Mater, that God would pour out his Spirit on the College, and call young men from among its students to the work of the ministry.

DURATION OF THE SOCIETY.

The question has sometimes been asked, Whether the Society is to be *permanent*? In reply to this, the Directors have only to say, that they would be the first to move for its dissolution whenever the providence of God should seem to indicate that it was no longer demanded. The constitution imposes a limitation as to the kind of institutions to be aided, but none whatever as to their number. All this is left to the

discretion of the Board of Directors, and the assistance afforded is to be rendered in such manner and so long only, as in their judgment the exigencies of the institutions may demand. When the time shall arrive that there are no institutions whose exigencies demand assistance, the Society of course will have nothing to do, and all reason for its continued existence will cease. Or the same result will follow, if better methods of affording assistance than the Society offers shall hereafter present themselves. The whole question therefore, in respect to the permanency of the Society, ought to turn on two points, viz.: 1, Whether there will be a succession of institutions at the West, whose exigencies will demand assistance; and 2, Whether the Society affords the best method of furnishing this assistance.

Indeed, the real necessity of any or all of our benevolent organizations, hinges upon similar points. If the Sandwich Islands should assume the support of their own missions, the American Board might dissolve, were there no other needy sections of the heathen world. The demand for its perpetuity will depend upon the continuance of such sections. The American Home Missionary Society is rendered permanent, not by granting perpetual aid to a given number of churches, but to a *succession* of those which are needy. No one can doubt that in process of time, and even *speedily*, given districts of the West will reach a condition of independence, in respect to the support of *indigent young men having the ministry in view*, as well as in respect to churches and colleges. In consequence of \$25,000 received through the Society, Western Reserve College a year since relinquished all further claim upon it, and left the Eastern field. And is New England for an indefinite period to send money to the Western Reserve to sustain *indigent students*?

But the moment that section is able to provide for its own young men, the main reason for any educational machinery without itself vanishes. Indeed it wholly vanishes, unless it be necessary to link different sections of the country together which are more than able to provide for their own wants, in order to pour a common tide of benevolence upon some distant and needy district. California and Oregon would stand in no need of the Eastern States simply to *manage* their educational machinery.

In the same way, if this Society has any thing like a prolonged existence, it will be in consequence of rendering aid to a *succession* of needy institutions. It commenced operations by receiving five such upon its list. Western Reserve College and Lane Theological Seminary have relinquished all further

claims, and been stricken off. Three institutions have been added to the original list, so that the number is now greater by one than it was seven years since. Any one would do very much towards settling this question of permanency, who could tell us how many new States are to be carved out of our vast domain during the next twenty-five or fifty years—by how many tens of millions the population of the West is to be increased during this period—whether the overwhelming tide of foreign immigration now setting in from some twenty different nations of the old world, is to continue uninterrupted in its flow—what is the prospect in reference to the extension of the domain of ignorance—how far Jesuits are likely to multiply their institutions and become the educators of Western youth—and how rapid will be the multiplication of churches demanding pastors.

We have seen what wondrous changes—within the memory of those now living—have been witnessed on the field at present occupied by the Society. But changes far more wonderful have occurred on the shores of the Pacific. One short year gave to California a “commercial importance but little inferior to that of the most powerful of the old States.” She passed her minority “at a single bound.” And now we have six Territories, viz. :—Minnesota, Nebraska, Oregon, Utah, Indian and New Mexico. From these Territories, or portions of them, we shall probably have at least six additional States before the six institutions now on our list can all be put in a condition to dispense with the aid of the Society.

And then there is Iowa yet unprovided for, and an earnest appeal for aid from Germans in Missouri is now before the Board. We cannot expect that the scenes of California will be re-enacted; but then, in every direction over the vast regions covered by these Territories, settlements, and villages, and cities will multiply, creating intellectual and moral wants on a boundless scale. Each State will be an organization complete in itself, with its constitution and laws and the whole machinery of government, and must have its common school system and its academies. Will it do for the College, “the illuminating centre,” the “heart” of the system, to be one, two, or three thousand miles distant? Well has it been said, “there must be permanent institutions inhering in society itself, that shall, from age to age, distil constantly life and light into the fountains of its thought. Its well-spring of life must gush from its own soil.”

The tendency to the *undue multiplication* of Colleges at the West is notorious, and by none more deplored than by the members of this Board. The whole influence of the Society

has been to terminate the day of College building, having its origin in the pecuniary interest of individuals or localities—and to place every movement, having such an object in view, upon a broader scale. An influence calculated to produce this result, goes out in advance of all negotiations with institutions, and all pledges of aid. The power of the Society for good in this respect will obviously depend very much upon the degree of confidence reposed in it by the Churches. Multitudes in the Eastern States are little aware, how much they have been indebted to the existence of the Society for their freedom from solicitations in behalf of such institutions during the last seven years. The list of worthless enterprises which have been shut off through its influence has not been small.

But we may curtail the number till we have brought it rigidly within the demands of the West, and the work will still have an oppressive magnitude. The constantly increasing facilities for travel, which are bringing the extremities of the nation into proximity, and making distant points easily accessible, are no doubt working an important revolution. But who would think of adopting it as an unerring rule, that the multiplication of institutions of learning should be *inversely as the increase of facilities for travel*? This would make sad work with New England Colleges. Cover the whole land with a network of Railroads, and give each road the speed of the Telegraph; and there would still be a limit to the number of pupils which any one teacher could instruct, and also to the number which it would be best to have congregated in a single institution—to say nothing of the increased facilities for self-support enjoyed by having them scattered at various points. Nor could the nation be so transmuted into one vast community of socialists that all local peculiarities, local interests and wants would be annihilated, and thus the necessity for local institutions done away. It is evident, therefore, that there must be a continued succession of institutions at the West, whose “exigencies” will demand assistance.

We come now to the other point on which this question of permanency hinges, viz.: Whether the Society furnishes the best method of affording this assistance? The most obvious benefits resulting from an organization are—1st, The security furnished to the Churches against the support of worthless or needless institutions; and 2nd, A simplification which prevents the distraction caused by multiplied applications in behalf of the same general object. The *security* furnished to the Churches would obviously depend on the capacity of the Board, the extent and accuracy of the information at its command, and the fidelity with which that information should be used.

While we lay no claim to infallibility, we may at least be allowed to say, that the information in possession of the Board has generally been ample and accurate, and collected with great care; that the sessions of the Board have been frequent and protracted; that the Directors, *in their own proper capacity as a Board*, have investigated and decided, and that their investigations have been conducted under a most solemn sense of responsibility, and in the belief that great and precious interests were committed to their trust. These investigations, in reference to some particular cases, have been continued for years before a final decision was reached.

SIMPLIFICATION OF MACHINERY.

The benefits derived through the Society from a simplification of machinery, will, of course, depend upon the number of applications for aid which would be likely to come before the Churches. Where only one institution is founded in the space of two generations, or even of a quarter of a century, there is no need of a general Society in order to secure such simplification. Between the founding of Harvard University and Yale College there was an interval of 62 years, and between that of Yale and Dartmouth 69 years, and between that of Dartmouth and Bowdoin 25 years.

But we live in different times. Nearly one hundred institutions, called Colleges, have sprung into being in this country during the present century. The oldest of those which have been aided by the Society—Western Reserve College—has not yet existed twenty-five years. And during the next twenty-five or fifty years, there may even be a more rapid multiplication. Intelligence in reference to our vast Western domain has gone out upon the four winds, and the tides of emigration, from almost every point of the compass, are in motion and cannot be turned back. They cross deserts, rush over mountain barriers, and spread out upon every plain. We are not apt to consider how nearly the map of the world is filled up, especially those portions which are most favorable to dense population, and the highest stages of civilization. Such a field will never again be opened to Christian effort in the history of our Globe. This is the *seed time* for generations to come.

If, therefore, the Churches which sustain this Society neglect to prosecute in some form over that entire field, the work in which it is now engaged, they will fail to enter some of the most effectual doors of usefulness ever opened to Christian effort. And unless there be shown a more excellent way

of accomplishing this work than the Society presents, we are urged by considerations of the most weighty character to give the utmost practicable vigor to its movements. Representatives of like faith and order with these Churches, as to mere numbers, are in a feeble minority in the West, but through educational institutions they can wield a power for good, possessed by no other body of men. On the shores of the Atlantic, they began to plant these "trees of centuries," whose fruit now shakes like Lebanon. They have been the leaders in this work in every successive stage of our history, and shall the first become last just when God, in his providence, is opening a field of unparalleled interest for the exercise of their peculiar vocation? Here, under God, their *great strength* lies, and as well might the mistress of the seas, as a nation, neglect her navy and leave her ships to decay in her ports, as the Puritan Churches neglect to put forth this great strength throughout that vast domain.

Were the machinery of this Society plied with its utmost energy for a series of years—the limit of which we will not now attempt to fix—we should probably be unable to clear our docket of institutions. The real and principal ground of fear is that the existence of the Society will be **UNNECESSARILY PROLONGED** by the want of a proper appreciation of its objects, and consequent apathy in the Churches. It has now been in operation for seven years, and yet but two institutions have been placed in a position to dispense with its aid, while the larger portion of the Continent stretches between them and the Pacific.

But around and over that vast territory, *commerce* is only just entering upon her gigantic enterprises, whose influence is destined, with electric power, to pervade all those mighty States which are bursting in such rapid succession into full organic life. No one doubts that God is there opening some wondrous "seal" in the book of his Providence, and He seems to be saying to the world, "COME AND SEE!" To his people in this land his voice is, "as it were, the noise of thunder." Let *us*, therefore, gather there, and look on and study these amazing developments, and then decide the question in reference to the importance, the urgency, and the **CONTINUANCE** of our work.

In behalf of the Board of Directors.

THERON BALDWIN,

Corresponding Secretary.

DONATIONS

Received, since the last Report, including those upon the fields of the Western Education Society, and the Central American Education Society—the latter being equally divided between the two Societies, unless otherwise designated by the donors.

Ashby, Mass.....	\$32 30	Binghamton, N. Y. Cong. Ch.....	17 25
Andover, Mass., South Soc.....	87 75	Pel'ona, N. Y.....	30 00
" " Chapel Congregation,		Ratavia, ".....	34 95
of which \$30 by an individual to		Brighton, ".....	19 81
cons. Professor J. Emerson, of		Brockport, " to cons. Rev. Augustus W	
Beloit College, L. M.....	67 46	Cowles a L. M.....	30 00
Acworth, N. H.....	15 90	Brockport, N. Y., Hollister Lathrop, to	
Auburn, Mass.....	8 25	cons himself a L. M.....	30 00
Abington, do., 1st ch. of which \$30 to		Buffalo, N. Y. See Endowment Fund, p.	
cons. Gen., B. King, L. M.....	42 25	46	
2nd ch.....	50 63	" " By Professor Hopkins..	10 00
Amesbury and Salisbury Mills, Mass.,		Charlestown, Mass., 1st Ch.....	80 45
to cons. Rev. Rufus King, L. M....	30 00	" " Wiutthrop Soc.....	111 16
" " Capt. James		Clintonville ".....	19 00
Horton.....	10 00	Chicopee Falls, ".....	11 35
Albion, N. Y.....	22 44	Canandaigua, N. Y., Cong Ch.....	41 28
Anburn, " 1st Pres Ch.....	77 00	Carbondale, Penn.....	24 00
" " 2nd ".....	10 30	Chester, N. H.....	25 40
" " Rev. Prof. Hickok.....	20 00	Chicopee, Mass.....	10 49
Anrora, ".....	17 30	Cambridgeport, Mass., Soc. of Rev. W.	
" " Mr. and Mrs. L. H. H.....	30 00	A. Stearns.....	68 59
Brooklyn, N. Y., 1st Pres. Ch. See En-		Chap'in, Conn.....	7 25
dowment Fund, p. 45.....		Cheshire " to cons. Rev. D. S. Rod-	
Brooklyn, N. Y., 2nd Ch., Rev. Dr.		man, L. M.....	33 08
Spencer's, for Central Amer Educa-		Cheshire, Conn., Wm. Law, to cons. W.	
tion Society.....	101 74	Law, Jr., L. M.....	30 00
Brooklyn, N. Y., 3rd Ch.....	35 12	Connecticut, S. W. B., for Beloit College	30 00
" Plymouth (Cong.) Ch.....	257 96	Cambridge, Mass., 1st Ch.....	70 65
Bridgewater, Mass., 1st Ch.....	14 86	Conway, Mass., for Wittenberg College,	
" South Ch.....	14 77	of which \$30 to cons. Rev Samuel	
Bedford, N. H.....	13 00	Harris Edmund Burke and Rufus R.	
Bloomfield, N. J.....	57 02	Graves, Life Members.....	129 46
Brookline, Mass., Harvard Soc.....	71 55	Collected by F. W. Conrad.....	87 06
Beverly, " Dane-st., Soc.....	51 08	Cabotsville, Mass.....	21 00
" Washington-st., Soc.,		Cambria, N. Y., Josiah Scovill \$5;	
in part to cons. Rev. Geo. T. Dole,		Thos. Scovill \$3.....	8 00
L. M.....	22 57	Candor, N. Y.....	27 00
Belleville, Mass., Mrs. Mary Greenleaf,		" " A. Hart, Esq., to cons.	
to cons. Rev. John E. Emerson and		Rev. Edwin Benedict, L. M.....	30 00
Rev. Thomas Foster, L. M.....	60 00	Cayuga, N. Y., J. Daniels, \$5; H. Wil-	
Boston, Mass., Mount Vernon Ch.....	284 57	lard \$10; Coll. \$5 36.....	20 36
" Central Ch.....	201 19	Clarkson, N. Y., in part to cons. Rev.	
" " Old South Ch.....	162 50	Reuben S. Goodwin, L. M.....	13 50
" " Park-st. ".....	154 31	Clarence, N. Y.....	7 78
" " Essex-st., ".....	48 00	Courtlandville, N. Y.....	8 25
" " T. R. Marvin.....	5 00	Clyde, ".....	11 25
Boscawen, N. H.....	20 00	Coventry " 1st Cong Ch.....	10 38
Bristol, Ct.....	50 25	" " 2nd ".....	16 71
Braintree, Mass., 1st Ch., to cons. Rev.		" " Mrs. E. A. Hoyt, in	
R. S. Storrs, D. D., L. M.....	40 50	part to cons. James Phillips Hoyt,	
Brattleboro, Vt., to cons. Rev. A. Hunt-		L. M.....	5 00
ington, Clapp, L. M.....	31 50	Darien, Conn.....	13 75
Birmingham, Ct.....	13 00	Dorchester, Mass.....	14 00
Barre Centre, N. Y.....	12 40	Deep River, Conn.....	29 00
Binghamton, N. Y., Pres. Ch., of which		Derry, N. H., Soc. of Rev. Mr. Day.....	20 02
\$30 to cons. Rev. John Humphrey, a		" " E. L. Parker.....	22 14
L. M.....	57 87	Danvers Plains, Mass.....	13 86
Binghamton, N. Y., Rev. P. Lock-		" ".....	18 00
wood and Mrs. Lockwood, in part		Dalton, ".....	6 00
to cons. Rev. P. Lockwood, a L.		Danbury, Conn.....	56 36
M.....	10 00	Dracut, Mass., Coll.....	11 25

" " in part to cons. Rev. G. W. Thompson, L. M.....	10 00	Higganum, Conn., individuals of Cong. Soc. to cons. Rev. James Noyes L. M.....	30 00
" " in part to cons. Dea. S. Worcester L. M. \$10; J. Ames, \$2; Geo. Taylor, \$3.....	25 00	Hanover, N. J., 1st Pres. Ch.....	20 00
Derby, Conn.....	28 50	Halifax, Mass., a friend.....	1 00
Deerfield, Mass.....	10 00	Hammondspont, N. Y.....	1920
Dedham, " 1st Ch.....	49 18	Homer, " Jacob M. Schermerhorn to cons. himself L. M.....	30 00
Dorham, N. H., to cons. Rev. Alvan Tobey, L. M.....	30 00	Holley, N. Y.....	6 07
Dansville, N. Y., 1st Pres. Ch.....	8 78	Huron, ".....	11 75
" " 2nd ".....	14 78	Jordan, ".....	10 00
Essex Conn.....	32 75	Kensington, Conn.....	3 00
" Capt. Champlin, \$20 in part to cons. John H. and Charles C. Champlin, L. M's.....	20 00	Knowlesville, N. Y.....	19 88
Essex, Mass.....	25 50	Long Meadow, Mass., individuals.....	3 50
Enfield, Conn., to cons. Rev. F. L. Robins, L. M.....	30 00	Lowell, " John St. Church.....	23 81
Elizabethtown, N. J., R. T. Haynes.....	25 00	Lawrence, ".....	5 00
East Boston, Mass., Maverick Soc.....	26 66	Lee, Mass. (See endowment fund p. 47.)	31 25
Enfield, Mass. Benevolent Society.....	100 00	Leicester, Mass.....	25 56
East Randolph.....	46 18	Londonderry, N. H., for Wittenberg College to cons. Charles Hurd, Esq L. M.....	30 00
East Bloomfield, N. Y.....	33 33	Lloyd, N. Y.....	10 62
East Palmyra, ".....	8 00	Lancaster City, Penn., Lutheran Ch. to cons. Rev. J. Baker, D.D., L. M.....	30 00
Elbridge, ".....	15 00	Lebanon, Conn., Goshen Parish, \$9 83; Exeter Soc, \$7 50.....	17 33
Elmira, N. Y., Pres. Ch., of which \$30 to cons. Reverend Joseph L. Riggs, L. M.....	45 31	Lima, N. Y.....	6 00
Elmira, N. Y., H. D. Treadwell, in part to cons. himself, L. M.....	10 00	Lewiston, " W. Fitch, \$5; R. Ayers, \$5 for Beloit College.....	10 00
Elmira, N. Y., S. Benjamin, \$10; Cong. Ch., \$2 13.....	12 13	Livonia, N. Y.....	25 77
Fairhaven, Mass. in part.....	20 50	Lockport, " Cong. Church.....	28 00
Francestown, N. H. 1st Ch. to cons. Mrs. McGee L. M.....	30 00	" ".....	11 47
" " H. Brickett.....	54 00	Lyons, ".....	31 89
Foxborough, Mass. of which 30 to cons. Rev. Wm Barnes L. M.....	40 00	Meredith Bridge, N. H.....	10 75
Fairhaven, Conn.....	25 72	Medford, Mass.....	35 89
Freedom Plains, N. Y. Pres. Ch.....	9 00	Marblehead, " Of which \$90 by Mrs. Wm Reed, Miss Hannah Hooper, and Miss Anna H. Dana, to cons. themselves L. M's.....	125 75
Franklin, Mass.....	58 00	Milford, Mass., balance \$2; Miss L. Jones, \$5.....	7 00
Framingham, ".....	44 64	Methuen, Mass., of which \$60 to cons. John C. Davis, and Rev. John C. Phillips, L. M's.....	70 00
Fowlesville, N. Y.....	23 05	Mansfield, Conn., two friends.....	2 00
Falmouth, Mass.....	21 27	Marlborough, Mass., a friend.....	1 00
Fairport, N. Y.....	14 35	Monson, " Individuals.....	3 00
Fredonia, ".....	17 00	Milbury, " 1st Ch.....	19 05
Greenwich, Ct., 2nd Ch.....	182 09	" " 2nd Ch.....	15 37
Groton, Mass.....	40 70	Marshall, N. Y. Cong. Ch.....	2 00
Grafton, ".....	34 00	Manchester, N. H., 1st Cong. Ch. of which \$30 to cons. Rev. C. W. Wallace L. M.....	75 83
Groveland, " in part to cons. Rev. Gardiner B. Perry L. M.....	15 26	Manchester, N. H., Franklin St. Ch., of which \$36 to cons. Rev. Henry Steele Clark L. M.....	56 00
Great Barrington, Mass.....	23 25	Manchester, N. Y. Cong. Ch.....	4 62
Gloucester, Mass., in part to cons. Rev. James Aiken L. M.....	6 00	Milford, N. H.....	19 57
Greenfield, Mass., to cons. Rev. George Partridge L. M.....	35 70	Mason, ".....	25 00
Guilford, Ct. 1st Ch.....	16 74	Mason Village, N. H. of which \$60 to cons. Rev. Wm. Olmstead, and Mrs. Maria E. Smith, L. M's.....	68 91
Geneseo, N. Y.....	34 58	Milford, Conn. 1st Ch.....	15 21
Geneva, " Pres. Ch.....	83 16	" " 2nd Ch.....	2 57
" " H. H. Seelye, Esq.....	100 00	Morristown, N. J. Mrs. Charlotte B. Arden.....	25 00
" " Ladies' Ed. Soc.....	49 00	Manchester, Mass., to cons. Rev. Oliver A. Taylor, L. M.....	30 00
Genoa. (Northville) N. Y.....	38 86	Middletown, Conn. 1st Ch.....	87 87
Gorham, N. Y.....	5 00	" " South Ch.....	13 50
Green, ".....	5 00	Manchester " of which \$30 to cons. Rev. B. F. Northrop L. M.....	39 25
Hubbardston, Mass.....	14 00	Menden, Conn. 1st Ch.....	55 60
Hatfield, ".....	45 50	" " 2nd Ch.....	10 00
Hadley, " 1st Ch.....	25 00	Milton, N. Y.....	5 40
" " 2nd " a friend.....	1 00	Madison, N. J., to cons. Rev. Clifford S. Arms L. M.....	37 02
Haddam, Ct, 1st Ch.....	6 00	Medina, N. Y. of which \$30 to cons. Rev. Charles E. Furman L. M.....	35 41
Hartford, Ct. See endowment fund p. 47 1st Ch.....	40 00	Mendon, N. Y. Legacy in part of Miss	
Hartford, Ct., North Soc.....	110 00		
" " 4th Ch.....	14 17		
Holland Patent, N. Y.....	13 77		
Haverhill Mass., of which \$30 by David Marsh, to constitute himself a L. M.....	35 00		
Hannibal, N. Y., Cong. Ch.....	9 33		
Hinsdale, Mass.....	14 00		

Maria Foot, by T. Barnard, Esq., Ex- ecutor.....	27 00	New Haven, N. Y.....	5 00
Mount Morris, N. Y., individuals.....	6 00	Norwich, N. Y.....	19 41
New London, Ct., 1st Cong. Ch.....	37 46	Norwich, N. Y., J. Kershaw, Esq. execu- tor of Judah Bement.....	10 00
" " 2nd.....	116 00	Nunda, N. Y.....	27 31
North Woodstock, Ct., (Muddy Brook)	20 50	Ogden, N. Y.....	22 55
Nashua, N. H., 2nd Cong. Ch.....	22 00	Oswego, N. Y., Ladies Benevolent Soc.....	50 81
" " Rev. J. M. Ellis to cons.		Oxford, Mass. in part to cons. Rev. Ho- ratio Bardwell L. M.....	24 25
himself a L. M.....	30 00	Ovid, N. Y.....	20 00
" " Pearl St. Church of which		Orange, N. J., 1st Pres. Ch.....	26 69
\$30 to cons. Rev. L. Swain, L. M....	50 00	" " 2nd.....	48 93
North Wilbraham, Mass.....	7 60	Owego, N. Y., Pres. Ch. \$53 53. Cong. Ch. \$4 25.....	57 78
North Haven, Conn.....	7 43	Providence, R. I., Richmond St. Ch.....	101 50
New York City, Mercer St. Ch.....	653 48	" " Beneficent Ch.....	63 50
" " Bleeker.....	317 25	" " High St. Ch. of which	
" " Young Men's Associa- by A. G. Phelps, Junr.....	832 70	\$36 to cons. Rev. Wm. J. Breed L. M.	46 50
New York City, Brainard Ch.....	108 40	Providence, R. I., Mrs. Ives \$15, E. Carrington, Esq. \$30 to cons. himself	
" " Central Ch.....	94 00	L. M., Dr. Tobey \$10, Miss P. Jackson	
" " Spring St. Ch.....	80 00	\$3, Mrs. Rogers \$2.....	60 00
" " Broadway Tabernacle		Pelham, N. H. for Wittenberg College.....	43 50
Ch.....	75 59	" " Mrs. H. H. S. Richardson	
" " Pearl St. Ch.....	63 35	for Ill. College.....	10 00
" " Hammond St. Cong.		Plymouth, Ct., 1st Cong. Ch.....	40 00
Ch.....	46 25	Penn Yan, N. Y., Pres. Ch.....	18 47
" " 11th Pres. Ch.....	30 00	" " Cong. Ch.....	15 28
" " Carmine St. Ch.....	30 00	Portsmouth, N. H. of which \$30 to cons.	
" " 13th St. Pres. Ch.....	26 46	Rev. Rufus W. Clark L. M.....	115 00
" " Allen St. Ch. a balance	4 00	Portsmouth, N. H., in part to cons. Mrs.	
" " a friend.....	1 00	Ann Elizabeth Mather, L. M.....	5 00
North Brookfield, Mass.....	35 41	Philadelphia, Penn., 1st Pres. Ch.....	507 00
New Haven, Conn. Center Ch.....	346 00	" " 3rd.....	119 00
" " North Ch.....	128 00	" " Clinton St. Pres. Ch.	53 00
" " Yale College.....	93 00	" " Central Pres. Ch. Nor- thern Liberties.....	30 00
" " College St. Ch.....	40 00	" " St. Matthew's Lothe- theran Church to cons. Rev. E. W.	
" " Chapel St. Ch.....	34 50	Hutter, L. M.....	30 00
Newark, N. J., 1st Pres. Ch.....	145 75	Philadelphia, Penn. St. Mark's Lutheran	
" " 2nd " of which \$30 by		Ch. to cons. Rev. T. Stork L. M.....	30 00
ladies of the congregation to cons. Rev.		Philadelphia, Penn. St. Luke's Lutheran	
Jonathan B. Condit D.D., L. M., and		Ch. to cons. Rev. J. Heck L. M.....	30 00
\$30 by Miss Jane Ward to constitute		Pittsfield, Mass.....	73 75
herself L. M.....	185 00	Philpstown, Mass.....	14 75
" " 3rd Ch. of which \$60		Peekskill, N. Y.....	12 37
by Daniel Price and Isaac Alling to		Portland, Me. Collection.....	40 00
cons. themselves L. M's.....	135 77	Poughkeepsie, N. Y., Pres. Ch.....	50 00
" " High St. Ch.....	75 00	Paxton, Mass. in part to cons. Rev. Wm.	
" " Central Ch.....	14 70	Phipps, L. M.....	8 00
New Milford, Ct.....	34 25	Parlmyra, N. Y.....	29 84
Norwalk, Ct.....	54 42	Prattsburgh, N. Y. to cons. Seth B. Cole	
New Hartford, N. Y. Pres. Ch.....	18 00	L. M.....	30 50
North Andover, Mass. to cons. Rev. Wm		Prattsburgh, N. Y., Ladies Ed. Society	
T. Briggs a L. M.....	30 00	\$10 91. Rev. J. Hotchkiss, \$1 75.....	12 66
New Ipswich, N. H.....	104 00	River Head, N. Y.....	7 00
New Bedford, Mass., collection.....	23 00	Ridgefield, Conn.....	31 50
" " Trinitarian Ch. to		Roxbury, Mass. Eliot Soc.....	96 14
cons. Rev. George		Royalston, Mass. of which \$30 to cons.	
L. Prentiss L. M.	30 00	Mrs. Martha V. Hazen L. M.....	63 60
" " Church of Revd.		Reading, Mass., South. Soc.....	22 00
Azariah Eldridge,		" " Bethesda Soc. to cons.	
to cons. him L. M.	30 00	Rev. W. Clark L. M.....	36 15
Nantucket, Mass.....	26 05	Rockport, Mass.....	35 00
Newburyport, Mass. North Ch.....	44 20	Rochester, N. Y., 1st Pres. Ch.....	187 38
" " Mrs. Mary Greenleaf	150 00	" " Washington St. Ch.....	45 79
North Bridgewater, Mass.....	1 00	" " Brick Ch.....	30 61
Northfield, Mass.....	2 00	hash College.....	450 00
Norwich, Conn. 2nd Ch.....	52 00	Rushville, N. Y.....	16 31
Northampton, Mass. Asahel Lyman....	10 00	" " Ladies' Ed. Soc.....	44 50
North Hardyston, N. J.....	7 50	Saybrook, Conn. (See endowment Foud p. 47).....	
New Germantown, N. J., Lutheran Ch.		Spencer, Mass., to cons. Rev. Levi	
to cons. Rev. G. J. Collins L. M.....	40 00	Packard L. M.....	32 37
Newbury, Mass. of which \$10 in part to		South Bridge, Mass.....	15 56
cons. Dea. Nathaniel Little L. M.....	53 88	South Hadley, Mass.....	25 00
Newton Corner, Mass., of which \$30 to		Sturbridge, Mass.....	38 02
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APPENDIX.

ADDRESSES AT THE SEVENTH ANNIVERSARY.

ADDRESS OF REV. ALBERT BARNES.

MR. PRESIDENT,—A man pleading in New England for aid in promoting collegiate education at the West, is not to argue for the necessity of colleges. In a place where so much has been done *for* colleges, and *by* colleges, as in New England, the point may be assumed as settled. The only points on which an argument can be supposed to be necessary, are two: the need of colleges *at the West*, and the propriety of calling on the East for aid in the establishment of such institutions. These points really constitute all the claim which this Society has to the attention of the people of the East. On each of these I propose to offer a few remarks.

I. The need of colleges at the West. The argument on this point need not be a protracted one.

(1.) There are certain things assumed always in our country in regard to the education of the people. One is, that all the citizens of the Republic shall have that amount of learning which is implied in the word *common school*; that is, that all the children of the land shall have that kind and degree of instruction which that word—for it is assuming much of a technical signification—naturally expresses. What this is, is known to all; and the common school, if not an Americanism, is a thing which is identical with our institutions, and essential to them all. On no subject is the popular feeling better expressed than on this; in nothing is there a more uniform tendency among our people. Nothing would excite more surprise and alarm in one of our new territories, than to learn that no provision was made for common schools; and we should just as soon expect that the newspaper, or the steamboat, or the railroad, would be wanting there, as the common school. Without knowing any thing definite on the subject, any inhabitant of the older States would express the opinion that arrangements will be made in Minnesota, in Nebraska, in Oregon, in Utah, and New Mexico, for common schools, as certainly as in Massachusetts and Connecticut.

Another thing that has been assumed in our land is, that the benefits of a higher kind of learning than that which can be obtained in the common school shall be accessible to all, and that such a higher education shall be furnished to a sufficient number to guide the affairs of the Church and the State. The principle is, that all who have the talents and the means shall be permitted to obtain the best advantages of education if they choose. It is presumed that there will be, at any time, enough of that class of men to be in turn the guides of the young of the next generation; to fill the learned professions; to prepare books of reading and science; and to push the improvements in agriculture and the arts as far as possible. For, Republican as we are, and Democratic as we are, it has never been any part of our theory that the Ministry, the Bar, the Medical Faculty, or the Legislators of the land, or the Officers of Justice, shall be unlearned men; or that the business of engineering and surveying shall be conducted by uneducated men; or that uneducated men shall occupy the Presidential chair, or the seats of Senators and Judges. We exclude, indeed, no man from office, because he has not had a collegiate edu-

cation ; but let any one make an estimate to ascertain what proportion of the Presidents of the United States, of the Senators in the National Councils, of the Justices of the Bench of the Supreme Court, and of the leading minds in the Halls of Legislation, to say nothing of the Ministers of religion, have had their names enrolled on the catalogues of the colleges, and he will perhaps be surprised to see what is the true relation of the college to our country. One of the most useful books that a certain class of men could read would be a triennial catalogue of Yale College or Nassau Hall ; for such catalogues furnish one of the best illustrations of the history of our country.

(2.) The plea for colleges at the West proceeds on the supposition that this is a principle that appertains to our whole country, and that what has been found to work well at the East, will work well at the West ; that what was necessary and wise when the Pilgrim fathers landed on the rock at Plymouth, in laying the foundations of empire, is necessary and wise now that their sons are laying the foundations of empire beyond the Rocky Mountains. We have one country. We have one constitution. We have one Bible. We are to be governed in the same manner ; we are to prosper by the prevalence of the same institutions of learning and religion. It is not one thing at the East, and another at the West, that is to secure our welfare as a nation ; it is not the ascendancy of the intellect in one place and the bayonet at another ; it is not learning here and ignorance there—not Christianity on one side of our land and infidelity on the other, that is to secure the permanence of our institutions. We are not an assemblage of nations—a mere aggregation of people of different laws, language, origin, religion, like the Babylonian monarchy in its power, or like the Roman empire ; we are one people, with the same language, laws, and religion. The institutions which have worked so well here, and in all the old thirteen States of the Union, are to be spread over all our thirty-one States ; the institutions which have made our States what they are, are to be diffused abroad, and to mould every new territory, that it may be fitted for an honorable place in this great Union.

(3.) Among those institutions one of the most important is the college. I will not say exactly that the college is an *Americanism* ; but it has more claims to that appellation than many other things to which it has been given. The college, as it exists in our country, is identical with our institutions. It springs up everywhere, and always in substantially the same form. For, in all American colleges, there is a remarkable homogeneousness ; and they all seem to have had a common origin. One of the first acts of our fathers was to establish a college, and they have sprung up everywhere in proportion as our country has increased. In the first century of our history, there were but four ; now there are about one hundred and twenty—in their relative proportions just about keeping pace with the spread of our population. They all have had a common origin, and are all formed on the same model. They are all copies of the first college at Cambridge, and are substantially the same institution re-produced. There are the same four classes ; the same four years of study ; the same methods of instruction and administration. Take up an annual catalogue of a college, and no matter where it is, or how few the students are, or how empty is the treasury, you will find the same list of studies, and the same kind of discipline. It matters not whether this is in the older States, or the newer States or Territories ; whether Congregationalists or any other denomination of Christians, it is the same ; and so well settled is this, that if we should learn that a college was founded in Texas, California, or Oregon, we could anticipate with almost a moral certainty what would be the course of studies prescribed. What is studied in Cambridge or Yale, is studied at Marietta, at Jacksonville, at Galesburg, at Beloit, at Davenport, and in the Wittenberg College in Ohio ; and what is there studied will soon be studied in numerous institutions beyond the Rocky Mountains. And, farther, it has been found, thus far, impracticable in any very material matter to change this. It is true that the college has been modified as progress has been made in the arts and sciences ; but still it is everywhere the development of the same original germ. As we have no institutions in our country which do not suppose the prevalence of common schools, so we have none which do not suppose the existence of the college ; not an institu-

tion of Church or State which would not be jeopardized the moment the public mind should begin to doubt its value.

(4.) If these are correct principles, then the necessity of colleges at the West would seem to be established. The mind of the West must be educated there. It is clearly impossible, and as undesirable as impossible, to educate *enough* at the East, to supply the wants of the West. They who are to act their part in that great world; who are to hold the offices there; who are to control the public mind there; who are to make the local laws, and fill the professions, will be born and educated there. The distance and the expense must prevent their going East to receive an education; and the East cannot supply the amount of educated mind for the West. Nothing would be more hopeless, or vain, or arrogant, than to suppose that our Eastern Institutions are to furnish the educated mind for the West; and nothing is plainer, therefore, than that if the means of education are not accessible *in* the West, the ruling Western mind will be uneducated:—a mighty mind indeed, but not so trained and disciplined as to be in harmony with what *has been* the controlling mind in our country, and consequently with our institutions. He must be strangely ignorant of the Western mind, and of the circumstances in which it is developed, to suppose that that mind will be feeble; and he must be strangely ignorant of the things which bear on the destiny of our country *not* to see that that mind is yet to control the nation. If that mind is *not* educated, the professions, and the seats of influence and power, will be soon occupied by uneducated men; and the destinies of this nation will be at their disposal.

It should be added that, in general, men are best qualified for the professions which they are to fill, who are educated on the ground where they expect to live. After all that we say in favor of collegiate education; and after all the influence which is to be derived from the college on the future life; and indispensable as we maintain that to be, it is still true that a large and most important part of the education of any man who is to act a public part, is that which is obtained *outside* of the walls of a college;—before he enters it, or after he leaves it. It is the practical knowledge which is in a great degree to direct his life; it is the knowledge of customs and usages; of the popular mind; of the existing feelings and prejudices in a community; of the prevalent opinions in morals and religion; of the means of access to the mind—that knowledge which a man gains who is trained up among a people, and which can never be acquired by a foreigner. He who is to influence a people must be one of them; and our main power of influencing the mighty West is, after all, in our power of planting the institutions of learning among themselves.

II. The other point in the argument is, the propriety of calling on the East for aid in the establishment of such institutions. Why not leave the whole of this to be provided for by the West itself—as was done in the East in the first establishment of our institutions?

Our dependence for the support of literary institutions of the higher order is always on two classes of mind:—On those who have enjoyed the advantages of a liberal education, and on those who have *not* had that advantage, but who can feel the force of the appeal.

On the former we can always rely to the extent of their ability. They are able to appreciate the advantage and the desirableness of education, and we can always depend on their co-operation. But this number, from the necessity of the case, is not large in the West; and those who are there are, to a great extent, unable to render any considerable pecuniary aid. A very large proportion of them are Ministers and Missionaries—men with small salaries; often in debt for their own education, and wholly unable to contribute to any considerable extent in founding institutions of learning. Themselves capable of appreciating the value of education; trained in the East to see its importance; accustomed always in their early years to witness the benefit of the institutions of learning; and feeling often beyond the power of expression the desirableness of such institutions in the land to which they have gone, and feeling that the success of all their efforts to plant the Gospel there depends on such institutions, they have not themselves the means of founding them, nor do they see around them enough of educated mind in the possession of the

means to enable them to carry forward the enterprise ; and they *naturally* turn, in the accomplishment of their desires, to the land of their childhood.

The other class of mind on which reliance is to be placed is that where the advantage of education has not been enjoyed, but where it can be appreciated. We depend much on that in the East ; and our colleges owe much of their success and prosperity to the aid thus derived. There are multitudes of farmers, mechanics, merchants, who, though they have not enjoyed the benefit of a liberal education themselves, can appreciate, in some good degree, the advantages of such an education, and who desire that their sons should be educated, and who are willing, for that purpose, and for the general good of the community, to aid in the endowment of seminaries of learning. To such men we make an appeal, with confidence, in the East, and it is by such appeals, in a great degree, that all the colleges in New-England and in the older States, have been founded and sustained.

But, from the nature of the case, such an appeal must be much more limited at the West than in the older States of the Union ; and in multitudes of cases, where those at the West are capable of appreciating the value of education, there are not the means of rendering any efficient aid. It is natural, therefore, and creditable, that the appeal in this cause should be made to the East : to those who are able to appreciate the value of such institutions, and who have the means of aiding them, and who have a heart to act for the good of our whole country.

The friends of education at the West, and in all new countries, encounter a difficulty which is not to be apprehended where the institutions of education have been long established. In all new countries there is an extensive prejudice against educational institutions of the higher class. Where the mass of men have to work hard ; where the land has to be cleared and fenced ; where the prairie is to be ploughed and inclosed ; where houses are to be built, and roads to be made, and bridges to be constructed ; where all men are doomed to toil, it is not easy to persuade them that the college is not the nursery of idleness ; that men engaged in giving instruction are not indolent men ; that they are not training up men to lead an idle life, and that, with little themselves to do, they live only to consume the fruits of the hard earnings of others. In a new country, therefore, all these prejudices are to be encountered ; and all these things make it proper to appeal to those portions of the land where, by long witnessing the happy fruits of collegiate education, these prejudices have died away.

There is one other thought bearing on the subject—an obvious one—but which shows the indispensable necessity of these appeals to the East. It is, that in the early settlement of our Western States, the people who would be desirous of establishing such institutions among themselves are *unable* to do it. They have their lands to pay for, and their roads and bridges, and their own habitations to make : and all this *must* be done. These things are matters of necessity. The college, valuable as it may be, is not. It is comparatively like an article of luxury ; and will have its place, like luxuries, when the things which are indispensable are supplied. Give them time, and they would do it all. Found for them, or aid them in founding, such institutions as are indispensable, and in due time they will become their efficient patrons and supporters ; will rally around them as we do now around the institutions of the East that we love so much ; and will, in their turn, become efficient helpers in extending the blessings of education over all that Western world, till colleges and seminaries shall spring up in all those lands.

The grounds of appeal, therefore, made by this Society are essentially these :—That the college is an institution well understood by us, and regarded by us as indispensable ; as having done more for our country by far than they have cost ; that our country is *one*—one in its origin, its religion, its laws, its interests—and that, therefore, what is necessary for the prosperity of one part is necessary for every other part ; that the same system of religion is to prevail in our land, a system everywhere identified with learning, and that makes its way in connection *with* learning ; that the college, will do for the West what it has done for the East ; and that, in the circumstances of the West, temporary aid is needed that these institutions may be sustained, and thus the great purposes secured of spreading the Gospel, and laying the foundations of civil and religious liberty there for all

coming time. No man at the East can over-estimate the importance of establishing the institutions of learning at the West. No man at the East gets any adequate idea of the West, without himself looking on those vast prairies, and forests, those rivers, lakes, and streams; the boundless resources of those States and Territories: and no man who *has* visited those States and Territories ever feels that too much *has* been done, or that the Church is in danger of doing too much in its efforts to endow institutions of learning, and planting the Gospel in those vast lands. How can he? There is the power that is yet, and at no distant period, to control our country; there the power that is to determine whether all that our fathers sought in coming to this land, and in all their prayers and toils and sacrifices, is to be secured or lost.

ADDRESS OF REV. HENRY SMITH, D. D.

Dr. S. began by bearing testimony to the high service *indirectly* rendered by this Society, in its reaction upon the Western field. It has stimulated the Western friends of the Institutions under its patronage, to put forth strenuous efforts for their support, at home. As introductory to the thoughts which he designed to present, he quoted a passage of Jerome, as amplified by Coleridge, illustrating the design of the law to which, both in its evolution and in its propagation, God has, in this world, subjected Truth. The law is, that, in its incipient stages at least, it must battle with difficulties; it must "brave the winds of controversy." And this law is applicable, as he showed by examples, to truth in the abstract, in the form of important principles, and in the concrete in the form of important enterprises. He then proceeded as follows:—

A speaker, I suppose, will find pardon for deeming the object to which he has devoted his life an important one, and the fact that this day has been kindly devoted by those present to a consideration of the interests and relations of Western Collegiate Education, is proof that this conviction finds sympathy in the breasts of this audience. The work of securing these interests, however, of placing them upon a solid and permanent footing, is a work which, so far forth as the West itself is concerned, is surrounded by great, and, in some respects, by peculiar difficulties. These difficulties it is, which constitute the trial of the faith and courage and perseverance of those who are laboring to sustain our Western colleges. They drive them back upon the East for sympathy and sustenance, and when compared with the force which can be brought to combat them, they form the gist of the problem whether any particular institution will sustain itself, and perpetuate its influence to succeeding generations. That our colleges at the West are none of them in the full tide of successful experiment, if by success is meant that the halls of the muses are now crowded with a host of earnest and devoted worshippers, is a fact open to the observation of all. That their influence is not yet sufficiently powerful to arrest universal public attention, and to carry conviction to the popular mind that their agency is indispensable in moulding society, in constructing its mechanism, its checks and balances, and even in producing the motive power which is to push it forward towards that goal of ideal perfection to which our entire humanity aspires, and which the American mind especially pants for, and expects speedily to attain; this is a fact which cannot be denied.

What then? Is then the system of collegiate education, so far as the West is concerned, a failure? Will the friction which chafes its wheels arrest their progress? Will the difficulties which surround the system and press upon it, crush it? Let us look for a moment at some of the most serious of these difficulties. Let us endeavor to take their dimensions, in order that, if possible, we may prognosticate the result, and abandon the work, if it is chimerical to hope for success; and on the other hand, gird ourselves with a more obstinate resolution to battle with the difficulties, if they are only such as a thorough knowledge of the circumstances of the case might lead us to anticipate, if not indeed in part belonging to that very class of obstacles, the existence of which may be essential to the highest ultimate success.

The general difficulty with which our system of collegiate and professional education has to contend at the West, is that tone of the popular mind which has been produced by the occupation and settlement of a new country. It has been said by

one of the "Wise men of the East," that the first danger of an emigrant society is barbarism. The term barbarism we feel to be a little harsh, and the danger of such an effect as the issue, whether immediate or final, of the causes which are pouring such floods of population into that wonderful region, Western men at least feel inclined stoutly to deny. But then the laws of human nature would enable us to predict, with a certainty all but absolute, that the *first* great movement of the popular mind, in an emigrant society, constituted and circumstanced like that which is taking possession of the Western States, would be adverse to the interests of learning. There are some points of resemblance in the development of the life of a society, and that of an individual. The first pulses of thought in the infant mind carry it out of itself into the external world; towards those visible, tangible, rapid, odoriferous and sonorous bodies by which it is surrounded, and with which through the medium of its physical organization it is brought in contact. In the midst of these objects, it is designed by its Maker to spend its earthly existence. From them it is to derive the support of the wonderful scaffolding of bones, muscles and sinews, by which it is surrounded and fitted for its earthly mission. Nature, therefore, true to the necessities of its condition, directs its first attention, its first interest, its first curiosity, to the vast panorama and the wonderful whispering gallery by which it is environed. The simpler laws of the objects presented by the senses, and its own relations to them are, as in its circumstances it is meet they should be, the first topics of thought. But does the current of thought and interest run *forever* in this direction? Does the eye never become sated with seeing? and the ear with hearing? Has man no higher life than the life of the body? And if so, however long curiosity and the necessities of the body may cause the thoughts to linger about the outward and the physical, must it not at length turn backward upon its track? Must not the human spirit, by an act of "self-reduplication," at length survey its own wonderful powers? Must it not, at length, propose to itself the great problems of its being? the great questions of its destiny? The period at which these questions will arise will vary with the varying character of individuals, and the interest and attention which they will receive will vary with the force of favoring or opposing circumstances. But come they must. Sooner or later they will force themselves upon the attention, and demand consideration, so surely as man is not a brute. They are a part of the proper development of humanity.

If now we could find a body of men unlettered and poor, banding together with a view of colonizing an uninhabited region, and of realizing for themselves and their children the protection and the various valuable results of civil society, what are the objects which we should predict would naturally first claim their attention and engross their thoughts? Plainly the provision for their physical wants. Hunger is clamorous, and summons attention with an importunity which will admit of no delay. All the various wants of the body solicit immediate notice. In a society thus constituted and circumstanced, it is plain that the external and physical would engross the attention almost exclusively. Animal courage, strength of muscle, would of necessity command high admiration. Those qualities would be most highly valued which contribute most directly and largely to physical comfort and security. In *such* a community, shut out from the world, from the action of those spiritual influences which God in the beginning provided as the aliment of man's spiritual nature, the period at which the higher problems of his being would begin to agitate the mind of man might, it is true, be long delayed. In *such* a community the development of those higher attributes of humanity, the combination of which, perfectly developed, constitutes true civilization, would be slow and feeble, and at the best it would be imperfect and distorted. Men have indeed sometimes *thrown themselves* into circumstances like these, but they are circumstances in which *God* never designed the human being to spend his earthly probation. *This*, it may be, is the natural history of barbarism. *This*, it may be, is the process by which communities have sunk successively through all the grades of the barbarous, and thence, by repeated emigrations, to the savage state of society. When Cain left the presence of the Lord, the Shekinah of Eden, and colonized the land of Nod, he abandoned the only influences which can develop and sustain the spiritual life, and with it, the true civilization of a people. And the history of his tribe is the history of

the triumph of the physical over the spiritual, of the animal over the human. Behold it. First idolatry, then atheism, then every form of unnatural and outrageous crime.

But this is not of necessity the history of all emigration. It cannot, I am persuaded, be the history of that emigration which is taking possession of yonder wonderful valley, and whose magnitude and rapidity are the astonishment of mankind. The day when the first white settlement was made within the limits of the Northwest Territory is still fresh in the memory of many living men. It has been my privilege often to converse with the first white female, a noble daughter of New England, now I trust in heaven, who from the May Flower of the Ohio landed at the Plymouth of the West. It is my privilege every Sabbath, when at home, to worship in a sanctuary which the piety and the poverty of that little band of occidental pilgrims reared and dedicated to the worship of the Triune God. What a change has sixty years produced! The little opening in the wilderness at Marietta, made by the axes of that hardy band of Christian pioneers, has waxed into an empire, and the roar of its mighty population now rolls over the vast prairies of the West. Its reverberations are sent back upon us from the rocky barrier which curtains the Pacific. The history of the pilgrims of Ohio exists as yet only in fragments. But the time will come when the world will "know it by heart," and when the 7th of April, 1788, will stand in the calendar of America second only in reverent observance to the 22d December, 1620. None of us are ignorant where these pilgrims originated. None of us are ignorant of the spirit which they bore, and the views which they cherished, touching the elements of social prosperity and the true producing causes of a high and Christian civilization. They are the very views which have made the States from which they emigrated the wonder of the world; which have filled them with a population at this moment better fed, better housed, better clothed, better governed, more universally intelligent, and possessing, in the aggregate, a higher degree of social prosperity, and a higher type of civilization than any other continuous population of equal amount upon the surface of the globe. Such were the fathers of the West. For one who has stood in the scenes hallowed by the memory of their enterprise and their piety, who has mingled with their children, bearing unmistakable moral marks of their honorable descent, not even the testimony of Washington, full and explicit as it is, is needed to enable him to form a correct estimate of their intelligence and moral worth. These men knew what are the essential conditions of permanent social progress and development. They knew the agencies and instrumentalities which must conspire to produce this result. The Church, the School, the College, and their necessary adjuncts; these are the agencies upon which they relied. They did not believe that one of them could flourish without the others. They well knew that in the absence of either the others would languish; and that in the absence of all, Christian civilization could not be perpetuated for a single generation. Their plans, therefore, in laying the foundations of Western society, embraced all with an equal affection. Such was the tone of feeling among the fathers of the West, in regard to education. But what at that period, what in 1788, was the physical condition of the West? It was, as the hand of nature left it, an unbroken wilderness. What is it now? A land flowing with milk and honey. Look at its levelled forests, its cultivated fields, its cities and villages, and roads and canals and railways, its mines and nascent manufactories. Count up the 1200 steamers, and the 4000 flat boats floating its commerce, which in 1849 was valued at \$439,000,000, a sum equal to twice the value of the whole foreign commerce of the nation. Do this, and remember that this vast physical change has taken place within a little more than sixty years, and that it is greater than was ever before wrought in any thirty consecutive generations in the history of man. Do this, and then answer me the question:—What *must* have been the chief direction of the human will, of human energy and enterprise and effort in that valley, during these sixty years? It must have been towards the outward and the physical. Nothing but an intensity of interest in the physical, and of devotion to it well nigh unparalleled in history, could have produced, in so short a period, the astonishing results which we witness. A vast amount of cultivated intellect, a high degree of knowledge, it is true, have mingled in and pre-

sided over those miracles of industry and art, which the hands of men have wrought upon that great theatre. What now might we expect would be the result of a process like this, carried forward for two generations, upon the general tone of the public mind? upon the current of popular sentiment touching the value of collegiate education? It could hardly fail to dispose men to test the value of every enterprise and of every institution by the single question of its *immediate* physical utility. Can colleges fell trees, or plough the soil, or build roads, or erect bridges? Can they dam rivers, or construct steamboats, or build mills, or set up machinery? These are the interrogatories, which the spirit of physical utilitarianism would propound, and does propound concerning colleges. If it fails to receive a prompt and unqualified affirmative answer, it asks no further questions. They have no place in its sympathies. Now I shall not undertake before this audience to defend colleges against the charge of failing to contribute to the supply of man's physical wants. Against even this charge they can be, and they have been, triumphantly defended, for although the hands of a clock may tell the hour and accomplish the final aim of the machine, it is not altogether certain that they would go if there were nothing behind. It is my privilege to be addressing an audience who comprehend, without an argument, that the relation borne by the instrumentalities which contribute directly to physical utility—open to the vulgar gaze and attracting popular admiration to those deep and hidden spiritual forces which are coiled up and concentrated in well-furnished and well-manned seminaries of learning—is the relation of the hands of a clock to its main-spring. But I am addressing an audience also, who understand that man has other wants besides those of the body; that the human spirit has in its nature the germs of other ideas besides the useful; that God has given it faculties to apprehend the true, the beautiful, the just, the good; and that the development and propagation of these ideas, form the necessary condition of human happiness, individual and social, on earth and in heaven. I wish merely to indicate some of the prominent difficulties with which those have to contend who are laboring to sustain our colleges at the West.

I have thus far spoken of the cause which produces them. Let me occupy a few moments in speaking of the effects which that cause has developed.

One of the most obvious of these, I hardly need say, is *Poverty*.

In respect to pecuniary support, the two great causes of religion and education, especially higher education, rest upon essentially the same foundation. They must appeal for that support to some higher principle than the spirit of utilitarianism. It might indeed be demonstrated that *that spirit ought* to sustain them. But it would be a barren demonstration. It never *will* sustain them. What now in this respect is the condition of the laborers in these two great causes in the West? How is it with the laborers in the Ministry? As a body, the truly competent Ministers of the West, those upon whom New England relies to sustain in that region the banner of her faith, have ample occasion to be men of entire self-renunciation. During a residence of eighteen years in the midst of one of the most destitute of our Home Missionary fields, I have often visited the dwellings of these men, and seen them at their work. And I cannot but declare my conviction, that the whole field of Christian Missions presents no nobler specimens of self-denial than are to be found among the Evangelical Ministers of the West. With native powers of mind, with a discipline of education, with an energy of character which, if devoted to secular pursuits, would place them among the intellectual magnates of the land, and surround them with the comforts and elegancies of Christian society, many of them must be content, in their present vocation, to sustain life upon the merest pittance; must often forego not ornaments but necessities, and must moreover be content to receive even that pittance, not as a right, but as a gratuity, doled out, I fear often, by the hand of a reluctant charity. How can any but men of strong faith consent to a position and to sacrifices like these? O ye who love Zion, and who pray for the coming of Christ's kingdom, gather, I beseech you, with your sympathies and your prayers, about the Western ministry of reconciliation. Lift up your petitions in their behalf, that they may be able to endure hardness, as true soldiers of the cross; that they may count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. And may the Great Head of the Church stand by and

sustain his own commissioned ambassadors, the leaders of the sacramental host of God's elect. May He make them understand the unspeakable dignity and glory of their great work. When tempted by the seductions of the world, may He be present with His aid. When faint and fatigued, when wounded and weary in their conflict with the powers of darkness, when deserted by friends and hard pressed by the foe, when stunned and confused by the roar and tumult of the enemies of righteousness and of God they are just ready to yield the victory, then, O Lord, do thou unstop their ears to hear upon every hill-top the rushing pinions of that heavenly host wherewith thou dost succor thy Zion in distress; then, O Lord, do thou open their eyes to see that glad vision of the future, when yonder valley, when this whole nation, its entire population, redeemed to God, shall become the most lustrous star in that bright constellation of nations which shall constitute the universal empire of Christ!

Such is the condition in respect to pecuniary support of our Western Ministers. Yet these are the men who count the colleges, under the patronage of this Society, "the right arm of their strength," who sympathize most deeply in the embarrassments under which they labor, and who from the depths of their poverty have contributed most nobly to aid them in their work.

How now stands the case with their co-laborers in the cognate and subsidiary course of education? It behooves a speaker to refer with some reserve and delicacy to a class of which he himself is a member. I will, therefore, venture only to express the conviction, that the great body of Western teachers have ample occasion to echo the apostrophe of one who was painfully sensible of the discrepancy between his social position and his purse:—"O poverty, why dost thou pinch gentlemen!"

The cause of this, as the whole history of educational movements in the West proves, is popular apathy. And the higher the department of education is, the further are the institutions which are devoted to it removed from popular sympathy and support. A *college* is of necessity, even when conducted upon the most economical principles, a somewhat expensive establishment. Buildings are to be erected and kept in repair; apparatus and libraries are to be purchased and enlarged; and if the institution is to maintain its rank as a college, whether its patronage is great or small, a certain number of teachers must be permanently employed. A joint-stock company, which should assume, as a matter of speculation, the business concerns of any college in this country, would speedily find that it had mistaken the road to wealth. How is this difficulty to be overcome? How are our Western colleges to be sustained? There are plainly but two modes in which this can be effected; legislative provision and private benevolence. Can they depend upon the former? Look at the history of Ohio legislation. The fostering care, which the legislature of that State has thus far extended over its colleges, has consisted in issuing college charters without number, and in taxing unsparingly even the unproductive property of those institutions which the hand of private munificence has founded. Can they depend upon the latter?—upon this private munificence?

If, before answering the question, you should here be presented by a college agent a list of the objections and prejudices against his cause, which he has every where met, you would, I think, be inclined to say *no*. Why should I give to colleges? says one; I have no children whom I design for professional life. Book-learning unfits men for practical life, says a second. Why cannot colleges support themselves like other branches of business? says a third. There are too many colleges, says a fourth. I doubt the propriety of creating permanent funds for sustaining colleges, says a fifth. Colleges are un-American; behind the spirit of the age; mere idle hulks moored in the stream of improvement. Away with them. Let us have institutions springing fresh and vigorous from the American soil, and teaching something adapted to the American mind, says the deep and self-complacent philosopher of "progress." Profound objection, by the way, this last! Just as if the laws of the human mind were not the same in America as in Europe. Just as if the immutable *principles* of science, reason and taste, inscribed by the finger of God upon the starry heavens; blossoming out all over the green earth;

heaving the agitated ocean; yea written upon the indestructible spirit of man itself, were behind the age; not quite adapted to the wants of the American mind! The pith and point however of all these objections, the agent will inform you, is the same. They all mean, "no money for your cause." I am dwelling upon this difficulty too long. The question is, What is to be its effect upon our Western colleges? I answer: It is the rock upon which all ill advised schemes of college-building will make shipwreck. If we subtract from the multitude of our colleges all those which were projected by speculators, to improve the value of their lands; by visionary men, hoping to give notoriety to their village or to secure for themselves a reputation, or a field of action; all these institutions, which were really designed for academies, but were misnamed colleges at their birth, either from the love of magniloquence, or in the hope that their name might affect their destiny; if we make these subtractions, it is not true that we have too many colleges at the West; it is not true that we have more than ought to be sustained. Will they be sustained? Yes. Though a spirit of devotion to the physical is strongly characteristic of us as a people, it is not the only spirit at work among us. There is still to be found, even at the West, much more than in the land of our fathers' sepulchres, a spirit which not merely admits in words that man has an immortal soul, that he has other and higher wants than those which appertain to the body, but which makes that conviction the ruling principle of action. Beneath all the noise and bluster of pseudo-patriotism, which would fain persuade the people that the wisdom of Solomon is the birthright of American citizens, that it is enough to breathe American air and tread American soil, a profounder love of country may be found. There may still be found among us true patriots, who, like the fathers of the West, understand the conditions upon which alone the ultimate greatness and prosperity of the people can be secured. To this spirit, wherever it burns, at the East or the West, those collegiate institutions, which ought to be sustained, may appeal with safety. The appeal will be met, not indeed with princely donations; these belong to later times, and may, by possibility, spring from less disinterested motives; but with a sufficiency to relieve, if not to banish, the present distress.

There are several other difficulties, such as the reaction of the popular sentiment upon the young men in a course of education, pressing upon them like the atmosphere, and tempting them to abandon that course or to abridge its term; and the drafts which the older and better endowed colleges of New England make upon our patronage, of which I had intended to speak. But I have already trespassed upon your patience and upon the time of another. I have only to say, that the laborers in our Western colleges have been taught most effectually the lessons of patience. They have been schooled most thoroughly in the doctrine that they must

"Learn to labor and to wait."

The trials which they are called to encounter, some of which are sufficiently grievous, they have been taught to understand, can be relieved only by *time*, and in part only by the lapse of many years, by those processes which are slowly interpenetrating society with nobler views of the destiny of man, and with more just apprehensions of the true nature of the teacher's mission. The influences which will effect these changes are at work already. Every year will multiply them and augment their power. Meantime let not the patrons of these institutions expect too much at their hands. Let not the patrons of this Society, a Society which the West will have occasion to remember with profound and eternal gratitude; let not those who are giving and laboring and praying for them, anticipate results which the laws of mind and the condition of Western society render it impossible to realize. Let them encourage themselves with the conviction that the trees which their hands are planting shall flourish for ages; and that each successive year will strengthen their roots and enlarge their branches. Let them anticipate in imagination the day, when those branches, having survived "the winds of controversy," shall wave in the breezes of popular favor; when their fruit shall shake like Lebanon, and grateful multitudes shall seek their ample shade.

ADDRESS OF PROF. F. W. CONRAD.

MR. PRESIDENT,—The emigration of Protestant Germans to this country, dates back more than a century, and yet, it is only about twenty-five years since any thing of any importance has been done among them, in establishing institutions of learning. When we recollect that they came from a land which abounded with such institutions; where education was universal; where knowledge, in all its departments, had been cultivated in the highest degree; and where they had enjoyed all these advantages, in a greater or less degree, it seems strange that they should have neglected founding and sustaining Colleges and Theological Seminaries, during so long a period. It must be apparent, at once, to every reflecting mind, that unfavorable circumstances must have surrounded them, and difficulties of no ordinary character deterred them, arising, however, more from their peculiar position both in Europe and America, than from the natural characteristics of Germans.

To some of these untoward circumstances we beg leave now to refer.

FIRST: *Their pecuniary condition in Europe, before emigrating, was distressing.*

The heaviest burdens of taxation for Church, State, and Education, on the one hand, and the miserable stipend paid for labor, on the other, crushed them to the earth in the most pinching poverty, necessitating them to use the most rigid economy to sustain themselves and families. In many cases, it took their all to defray the expenses of their passage across the ocean, while, in not a few, even this was inadequate, compelling them to bind themselves and children to American masters to pay the same. Thus, by a necessity of circumstances, they were unable, at first, to do more than build their churches and sustain their pastors.

Their religious condition in Europe was likewise unfavorable to their taking a deep interest in the advancement of the Church and her Institutions.

Rationalism, indifferentism, and downright infidelity had swept over Germany like the Nubian blast, withering most of the fruits of piety in their Universities, Churches, and even nurseries, while dead orthodoxy and lifeless formalism stunted much of that which rationalism had not touched; so that many were unfavorably affected by these influences, and hence indifferent, in a great degree, to the best interests and onward progress of the Church. But here, as at other times, God had reserved unto himself a seed in the Pietists, Arndt, Spener, Franke, and their coadjutors, whose impress was made upon many who came to this country, but whose influence was not sufficiently great to give shape to the Church here, although it was adequate to become the leaven which saved it.

Their political condition in Europe was also unfavorable to the development of that foresight, enterprise, and practical talent, indispensably necessary in founding and sustaining institutions on the voluntary principle.

There, all that pertained to the Church and educational arrangements of the country, was controlled by the Government, without calling forth the judgment of either the Ministry or Laity, or demanding their co-operation, any further than either to sustain them by taxation on the one hand, or to take a part in instruction on the other. Hence they had no experience in the establishment of institutions, neither did they realize the obligation nor see the necessity, of providing the means of educating their posterity, in a manner worthy of their origin and history.

The character of their schools presented an almost insuperable barrier to the education of their children, in the more advanced branches of knowledge.

As they settled, at first, mostly together, their schools were entirely German; the branches taught were only such as pertain to the rudiments of education, and as there was no connection between these schools and the higher English academies and colleges of our country, very few of their children enjoyed any other advantages. Where this was the case, the German language continues to be spoken, and hardly any impression has been made upon their descendants of even the fourth and fifth generations, by the American educational provisions.

On the same account, they failed to receive educational impressions from England, having no direct intercourse with the mother country, being foreigners and speaking a different language, the value of which is seen in the Puritans and their descendants, whose institutions are but the children of Oxford and Cambridge, to which they owe in a great degree their intellectual and moral elevation.

Besides all this, the Germans were proud of their language, literature, and church, which, in their estimation, are superior to those of all other lands and people, and hence they could not bear to see the German gradually displaced by the English language, without arousing the strongest prejudices and most persevering opposition to its introduction into the school and the pulpit, to their own injury and that of their posterity and their Church.

The effect of these causes was prejudicial to the spiritual advancement of the Church. Destitute of Church institutions of their own here, they were almost entirely dependent upon Europe for their Ministry, comparatively few having been prepared theologically in the pastor's study. The supply was entirely inadequate, the charges were enormous, embracing six or eight congregations, and thousands of communicants, scattered over whole counties. Little attention could be paid by pastors thus situated to their people, which, together with the reasons already referred to, produced a low state of piety among them.

The same result manifested itself in regard to the spirit of benevolence. It required but a pittance from each to support their pastors; little or nothing was done towards educating young men for the Ministry, sustaining Home and Foreign Missionaries, and founding institutions; and shut out, in a great measure, from the benevolent movements of the American Church, they devoted all their energies to the accumulation of wealth, to the neglect of intellectual advancement and Church extension.

Similar was the effect on the educational spirit. The sons were not as well educated as their fathers had been; few of them appreciated the value of a higher education so as to aspire to its attainment, and many parents would have been unwilling to afford them the means, though able, if they had, and hence comparatively few were well educated.

The same remarks will apply to the Germans now emigrating to this country, so far as their condition in Europe is concerned, although their situation in America is much more favorable to their intellectual and moral advancement.

The experience of the past has taught them the folly of resisting the influence of the English language, and the value of having their children taught it in the school, as well as of having it introduced into the Church as soon as necessary. The school systems, adopted in nearly all the States where they have located, are exerting a powerful influence upon them, under which their language is giving place to the English, and their German nationality is losing itself in our American one. This result is hastened by the tide of American emigration from all parts of the East, which is flowing to the West, and there mingling itself with, and impressing its characteristics upon them.

The descendants of the Germans, most of whom speak English, and many of whom cannot speak German at all, still feel the effects of the unfavorable circumstances which surrounded their ancestors here, and of their neglect in founding institutions of learning, at an early day; nor have they yet overcome the influence which their views, practices, and example have had upon them, although they have felt and are feeling more and more the influence of the American practical element which is dispelling the German theoretic; are receiving more and more of the impress of the American educational provisions; and becoming more and more imbued with the Evangelical spirit of the Gospel.

But great as these difficulties have been, and still are, in establishing institutions among them, the encouragements are still greater. Permit me to call your attention to a few of them.

Look at their numbers! There are now about four millions of European Germans in our country, and the Hon. Mr. Marsh, of Vermont, said in his speech on the Smithsonian Institute, that the one half of the whole American population was of recent German origin. Owing to the unsettled state of things in Europe, as well as other causes, the tide of emigration not only continues, but increases every year, so that we can hardly over-estimate the importance of planting institutions of learning and piety among them, to save them from being a curse to themselves and our country, and to enroll them at the earliest possible day among the American sacramental host of God.

Look at their national habits and traits of character! They are nationally

honest, by education moral, by habit industrious, and by necessity economical. As a people, they are well educated; as laborers, faithful; as mechanics, skilful; as merchants, successful; as farmers, unequalled; and as professional men, respectable. Is it not encouraging to establish among such a people those institutions which will improve in the highest degree these solid traits of character, and devote them to the best interests of our glorious country?

Look at their pecuniary resources! With such habits, in such a country, they must become wealthy. Their economy, frugality, industry and skill insure them wealth. They will live where others starve, and thrive where others would pine in poverty. Devoted to the more solid interests of our country, they have, are still, and will continue to amass immense treasures, which need but to be developed to prove a blessing to their posterity and the human race.

Look at their educational history! Of what have they not shown themselves capable? When Popery had stopped the intellectual world, and shrouded her in darkness a thousand years, Germany stretched forth her mighty arm, overcame that power, produced a revolution, and gave the world intellectual day. She has blessed mankind with some of the most important inventions, and advanced the arts and sciences to the highest degree now attained by man. Her institutions are in some respects the models of the world, and much of her literature is the glory of the earth. Through her learning she is now exerting more influence on the United States than any other nation, and that learning is becoming more and more appreciated by us. Listen to the testimony of two of the sons of New England on this subject. The Hon. Daniel Webster said not long ago, "in learned lore, Germany is more prolific than all the world besides," and the Hon. Mr. Marsh declared, in the speech already referred to, that, "the learning of Germany embraces every field of human inquiry, and the efforts of her scholars have done more to extend the bounds of her knowledge than the united labors of the rest of the Christian world. Every scholar familiar with her literature,—let me not say *familiar*, for life is too short to *count* its boundless treasures; but every enlightened student, who has but dipped into it, will readily confess its infinite superiority to every other, I might almost say to all other literature." Is it not encouraging to give the same means to a people here, which have enabled them to accomplish such a work in their native and? and may we not hope, that under similar advantages results somewhat similar would follow, modified only by those peculiarities which must result from their being educated in American institutions? We cannot expect to give them the advantages which their institutions with 150 professors afford, nor can we at once carry intellectual culture as far, but we can, under God, embalm the knowledge of the head more with the affections of the heart.

Look at their religious history! When Antichrist was swaying the sceptre of religious despotism over the mind, corrupting the heart by superstition, enslaving the conscience by human tradition, and leading mankind to ruin, Germany gave the world her Luther, who broke that sceptre, scattered truth broadcast o'er the earth, and set the conscience free. It is true, that Germany has had to encounter many and mighty enemies, but she has always produced those equal to the struggle, and but for the unhallowed alliance between Church and State, would, ere this, have gained a complete triumph. But, take away the Germans from the religious army of the world, and what a breach would be made! Who have contended more successfully against Popery, Rationalism, Fanaticism, Philosophy, and Pantheism, than they? And how many have fought these and kindred errors, with the weapons which they have furnished? In what department of effort and grace has not Germany been distinguished? Do you ask for a Reformer? She presents you Luther. For a Theologian? Melancthon. For a Missionary? Swartz. For a Believer? Franke. For a Christian? Arndt. For a Bible Student? Spener. Is it not then encouraging to establish those institutions, which in other times have produced such men among them, and can we not hope that God will raise up many, in some degree at least, worthy of bearing their name and wearing their mantle?

Look at the results of such efforts among them during the last twenty-five years! Pennsylvania College at Gettysburg, but 18 years old, has had in con-

nection with it about 1200 students, who have supplied our pulpits with pious and educated Ministers, our Home and Foreign Missionary fields with Missionaries, our other institutions with Professors, our academies and high schools with teachers, our Churches with intelligent laymen, and our country with educated citizens. From the Theological Seminary, in connection with it, about 250 have gone forth, carrying blessings wherever they went, supplying our waste places, reviving God's work among us, elevating the tone of piety, displacing lifeless formality, arousing our dormant energies, cultivating the spirit of benevolence, purifying our educational atmosphere, and bringing out hundreds of pious young men to seek an education, and to devote themselves to the Ministry. Wittenberg college and seminary, but six years old, began with 8 students, which number increased annually, until last year's catalogue numbered 156. Twenty-five Ministers have already gone forth, laboring in seven States and Hindostan, one having just been appointed a Foreign Missionary, who is a European German, and a convert from Romanism. About 350 students have been or are in connection with it, upwards of 50 of whom have become teachers in common schools and academies; upwards of 60 are candidates for the Ministry, and about a dozen Sabbath Schools have been organized and sustained by them, around the institution. Similar results have followed the establishment of Hartwick seminary in New-York, and Lexington seminary in South Carolina, with each of which a classical department is connected, as well as Hillsboro College in Illinois, though on a more limited scale, as, either the fields of their operation are more limited, or the period of their establishment is shorter.

The advancement in our Church under these influences, in intelligence, liberality, and piety, has been very great. At least 50 Beneficiaries are supported annually; at least 50 Home Missionaries are sustained; and a Foreign Mission, commenced six or eight years ago, has greatly prospered, embracing four Stations, six Missionaries, and a seventh appointed. During the last five years not less than \$60,000 have been devoted to the establishment and founding of institutions of learning among us. Revivals of religion are frequent; weekly lectures and prayer meetings prevalent; Sabbath Schools general; formality disappearing, rationalism dying out; Church admission based upon Scriptural grounds; Church discipline adopted and enforced; the evangelical spirit controlling, and all the great benevolent movements of the American Church receiving our sympathy, and, as far as our preparedness extends, our aid. Where can we see greater results following the use of means so limited, and in so short a time? We believe not on the face of the earth. Is it not, therefore, encouraging to increase those facilities of improvement, that still greater results, with God's blessing, may follow?

Am I asked whether we cannot supply our own wants on our own Western territory? I need only state, that the necessity for the organization of this Society, together with the testimony and applications of so many of the Western institutions, seems to us a satisfactory reply. Further, Whether we could not receive the aid needed on our own Eastern field? To this I reply, that the efforts made upon it during the last five years, those now making and determined upon, for the endowment of institutions, are greater than the preparedness of the people to respond to them, as expected and demanded by our necessities; and, therefore, all that we now need cannot be obtained. It might be true, that by waiting long enough it could be done, but then both we and the cause of God among us would greatly suffer. The immense interests at stake demand that we should speedily be placed upon a permanent basis, so that the time now necessarily spent in effort to endow the institution, might be spent in visiting the Churches, arousing them to activity, encouraging parents to educate their sons, seeking young men of piety and talents for the Ministry, and in inculcating elevated sentiments on the subject of education among the people. Could this be done, then a new era would dawn upon us, the dark clouds now lowering upon our horizon would be dispelled by the rays of the sun of hope, and the bow of promise would span our heavens.

And still further, Whether this work could not be accomplished by the other institutions of our country, not in connection with, and under the supervision of, the Lutheran Church? This is the same as to ask whether we could not give up our denominational existence, and merge ourselves into other denominations; for

you need not be told that as long as separate denominations exist, so long the necessity exists of establishing institutions controlled by them, having their confidence and sympathy, and that such institutions can alone fully develop their resources. This is out of the question. The English Churches could not do this work, because they have not the men, and if they had the men they would not answer, for in most of our Churches the German, as well as the English, is needed, and will continue to be, in many Churches, while emigration from Germany continues. And if even they could preach German, they would lack some of those peculiar qualifications, which few but the descendants of the Germans have, necessary to great success among them, and to full and free access to them.

It is further out of the question, because they have a strong Church feeling. They love their Jerusalem. The name of Luther is as dear to a Protestant German as that of Washington is to an American, and the Church which bears his name is dear to them as the apple of their eye. They regard themselves as the trunk of Protestantism and the mother of the Reformation. In doctrine, fundamentally orthodox; in Church peculiarities, eclectic; in Church position, medium; in Church government, liberal; and in numbers, embracing in the world nearly the one half of Protestantism, and in the United States more than one million of souls.

This would be the same as to ask the trunk to lose itself in the branches; or the mother to yield up her own identity, and assume that of a child. No; you might show us a more beautiful building as a dwelling-place, adorned with modern improvements, but still we would prefer the old *homestead* of our Lutheran household of faith. The foundations were laid in Christ more than three centuries ago, and have never been moved by all the floods that have dashed over, nor all the storms that have beaten upon it. We are willing to improve and repair, but not to forsake it, and hence we will labor for, *live* and *die* in it. Owing to this, I am satisfied that of the 1200 students who have visited Gettysburg, not 200 would have found their way into other institutions, and of the 350 connected with Wittenberg, not 50 would have gone elsewhere. Congregations have resisted all the influences brought to bear upon them from all other sources, unmoved, for a century; and where they have educated and pious Ministers, few, comparatively, are willing to leave the Church of their fathers. If, therefore, the immense masses now on our shores, and still coming, are to be benefited by you, it must be indirectly by aiding those who by birth, education, language, faith, and sympathy, have peculiar facilities for being eminently successful among them.

In view, then, of these encouragements and considerations, we appeal to you for a continuance of that co-operation which you have heretofore so magnanimously extended to us. *Yes; we appeal to you as Philanthropists*, for, as creatures of God, children of one great Father, we are bound to each other by the ties of a common brotherhood, which call upon us to aid each other in times of want. *We appeal to you as Patriots*; for education, sanctified by piety, has made our country what it now is, and if we would maintain and advance the position we now occupy among the nations of the earth, we must establish and foster those institutions which will cause our people to become intelligent and virtuous, both indispensable to our perpetuity and greatness as a nation. *We appeal to you as Christians*; for that Christianity which knows no sectional boundaries; which is confined to no national peculiarities; which is circumscribed by no denominational limits; which has a tear for all who weep, a smile for all who rejoice, a helping hand for all in distress, and a great heart filled with the love of complacency towards all who pertain to the great Protestant household of faith, and of benevolence towards all the world; that Christianity, we say, will prompt you to do it.

We appeal to you as Christian economists; for, as the wants of the German field will continue to be greater than its preparedness to supply them, Christian economy points out the advantages of speedily cultivating large portions of it, so that the portions thus cultivated may develop their resources, and aid those not thus favored. This has been illustrated in the aid extended to the Theological Seminary at Gettysburg, about 14 years ago, by New-York and Boston; for the aid thus received has doubled itself many fold on their own territory, as well as

aided encouragingly in establishing a number of other institutions beyond their own limits. It is to be hoped that, in ten years, that portion of the Lutheran Church, under the influences of our own institutions, will be prepared to supply much, if not all, the wants of all her destitute portions.

If all this were to fail, might we not appeal to you on the ground of gratitude? Do you then owe no debt of gratitude to the Germans? Owe them nothing as citizens? Nothing as scholars? Why, your presses are groaning with the issues of the translations of their works; your periodicals are enriching themselves with the fruits of German study; your students are visiting their institutions to finish their education or prosecute their researches; your libraries are being filled with their books; your colleges are teaching their language; and your sons and daughters studying it to enjoy its literature. Do you owe nothing to the Germans? Nothing in Science and Art? Nothing in Theology? in Antiquities? in Exegesis? in Philology? in Classics? in History?

Why, there is not a modern American book on these or kindred subjects, which is not imbued with the results of German research and study.

But is it said, that Germany has produced much evil? Admitted; but has New England produced none, though it be the moral garden of our country? Has Old England produced none, the land of your noble ancestors? But will not God overrule that evil for good, and make the wrath of man to praise him? Christianity fought Heathenism, Popery, Vulgar Infidelity, and Brazen-Faced and Immodest Science, and conquered. At last the greatest intellects of Germany attacked its authenticity and integrity, and devoted all their powers to accomplish its overthrow, but it remains Gibraltar still. Who will now dare to attack it again, when these have been vanquished?

O ye descendants of the Puritans, who are now reaping the fruits of the foresight and benevolence of your ancestors, and who are nobly following in their footsteps, will you not, can you not sympathize with us, in our efforts to elevate and bless the Germans and their descendants? While others are sending their students to enjoy the advantages of the institutions of our father-land, and modelling theirs after them, shall we be satisfied to found none here, or on a scale so low as to be unworthy of our origin and name? While we spring from the most intellectual nation on earth, shall we be content to be the last in this asylum of nations? While others are ascending the heights of knowledge attained by our countrymen, shall we dig ignobly in the valley of ignorance below? While others are advancing in all the elements of greatness, shall we be willing to degenerate and become a degraded race? While others are dedicating their children to civilization and Christianity, shall we dedicate ours to the golden Moloch of Idolatry? And while others are endeavoring to occupy a place and gain a name in the intellectual and moral world, shall we disgrace our world-acknowledged one, and make it a hissing and a byword? Our origin, our history, our institutions, our works, the shades of Luther, and the very blood in our veins cry out against it.

But our duty is apparent, and our determination is fixed. God has laid this work on our consciences, and woe is ours if we fail to perform it. By no difficulties will we be deterred, and by no discouragements disheartened. Before no enemies will we quail, and from no self-denials will we shrink. If left to pine in our poverty on our own Western field; if excluded by pressing wants from the Eastern one of our own household of faith; and if even our New England Good Samaritans could no more aid us, we would still go on. Yes; as long as one fragment of Luther's mantle hangs on us; as long as we have life enough to breathe one of his prayers; as long as we have one mustard-seed of his faith; as long as we can cling to his great doctrine of a standing and a falling Church; yea, as long as we have one iota of the spirit with which he witnessed this good confession before the diet of Worms, "*Hir stehe ich; ich Kann nicht anders; Gott huffe mir,*" so long, we will, with God's help, thank Him for the past, trust Him for the present, hope in Him for the future, and still go forward.

EIGHTH
ANNUAL REPORT

OF THE
SOCIETY FOR THE PROMOTION

OF
COLLEGIATE AND THEOLOGICAL EDUCATION

At the West.

WITH
AN APPENDIX.



NEW-YORK:
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PROCEEDINGS

CONNECTED WITH THE EIGHTH ANNIVERSARY OF THE SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

THE Board of Directors met at the Park Church in Newark, N. J., on Wednesday, Oct. 29th, 1851, at 12 o'clock, M., the President of the Society, Hon J. C. Hornblower, LL. D., in the Chair.

The meeting was opened with prayer by the Rev. Joseph H. Towne, of Lowell, Mass., and the Rev. G. N. Judd, D. D., of Montgomery, N. Y., was appointed Secretary.

The Minutes of the last Meeting of the Board, together with those of the subsequent meetings of the Consulting Committee, were read and approved.

The Annual Report of the Directors, was read in part by the Corresponding Secretary of the Society.

In the evening the Annual Discourse was delivered by the Rev. A. Peters, D. D., of Williamstown, Mass., from Eccl. vii. 8. *Better is the end of a thing than the beginning thereof* It was maintained in the Discourse, that an undue importance was often attributed to "first things," and the principle was vindicated that there is a common honor due to agencies which co-operate for the same end. The Kingdom of God in the world begins like a grain of mustard-seed, but it will be seen in the splendid close of human history, how much better is the end of all things than the beginning of all things. The Society was then presented as a means to an end in the Kingdom of God. The system of education which

it proposes to advance, was a religious system. Accordingly, its origin and aim and the important relation which it bears to the great missionary enterprises of the present day were set forth.

This Society, said Dr. P., is the child of Home Missions. It was born of the missionary spirit, and its object is to provide laborers for the missionary cause. Its necessity became apparent in the prosecution of the work which it is thus designed to promote. It was on this wise. The Home Missionary Society was planting its laborers on the Western field. They were educated men. They had been trained up under the system of education, of which I have spoken. They knew its importance to the development of the religious resources of a Christian community for the good of mankind. And there were spread out before them great States, then in their infancy, but soon to be full of people mighty in wealth and power. These they would reconcile to God. They desired and sought their salvation and that of their posterity. But what were they—the few missionaries on the field, and all that could be expected to join them from the older States—what were they to the rushing of the people from the East, and from all quarters of the globe? They contemplated the greatness of the missionary work, and to them it was the clearest of all truths, the most manifest of all providential indications, that they too, like the Pilgrim fathers, ought “betimes to endeavor the erection of a college,” in each of the rising States of the West, and give their labors and prayers, “for the training up of a successive ministry in the country.” Worthy men were they of such an ancestry—worthy of such a training.

The thanks of the Board were presented to Dr. Peters for his Discourse, and a copy was requested for publication.

The following day was devoted to the transaction of business by the Directors. The reading of the Annual Report was finished, together with that of the Treasurer. The Report was then discussed, and after some modification adopted as the Report of the Board to the Society.

The Rev. Dr. Hall, appointed at the last Annual Meeting of the Board, in connection with the Rev. Dr. Goodrich, a Committee to make inquiries respecting the application for

aid in behalf of the College of the German Evangelical Society of Missouri, made his Report, recommending that the Institution be placed upon the list of the Society.

The Rev. J. P. Thompson, who, at the last Semi-Annual Meeting, was requested, during a tour to the West, to visit, so far as practicable, the Colleges aided by the Society, made his Report.

Applications for the continued aid of the Society, were presented from the Trustees of Marietta, Wabash, Illinois, Knox, Beloit and Wittenberg Colleges. Also new applications for aid were received from Iowa College, the College of the German Evangelical Conference of Missouri, and Maryville College in East Tennessee. The first two were added to the list of Institutions to be aided, and an appropriation of \$2000 was voted to Maryville College, on condition that the Trustees of that Institution should successfully complete, on their own field, an effort now in progress, to raise \$10,000 for building purposes,—to be paid at the rate of \$500 per annum after the completion of the above-named effort,—it being understood that the Institution shall make no further application for aid.

It was voted that the Corresponding Secretary report to the next Annual Meeting of the Board, what guarantees are furnished by the charters or otherwise, for the permanence of Evangelical instruction in the Institutions under the care of this Society.

A Committee, consisting of the Rev. A. D. Eddy, D. D., Hon. S. H. Walley, and the Corresponding Secretary, was appointed, to issue an Address to the public, with a view of awakening a higher degree of interest in the Society, and securing increased contributions from the Churches.

It was voted that hereafter the financial year of the Society close on the 15th of October. J. B. Pinneo Esq., was appointed Auditor.

On Thursday evening the Anniversary Exercises of the Society were held in the Park Church—the President, Hon. J. C. Hornblower, in the Chair. The meeting was opened with prayer by the Rev. J. M. Ellis. An Abstract of the Annual Report was read by the Corresponding Secretary.

The following resolution, offered by the Rev. E. N. Kirk, of Boston, was accepted, viz. :

That the Report of the Directors, an abstract of which has now been read, be accepted and published under the direction of the Board.

Mr. Kirk sustained this resolution with an address which occupied an hour in delivery, and held throughout the delighted attention of the audience. A copy of the address was requested for publication.

The exercises were closed with singing and the Apostolic benediction.

The Society then proceeded to the election of officers for the ensuing year.

The following officers were chosen :

PRESIDENT.

HON. JOSEPH C. HORNBLOWER, LL.D., Newark, N. J.

VICE-PRESIDENTS.

REV. N. S. S. BEMAN, D.D., Troy, N. Y.
 REV. C. A. GOODRICH, D. D., New Haven, Conn.
 JOHN M. ATWOOD, Esq., Philadelphia.
 REV. G. W. BLAGDEN, D. D., Boston.
 REV. EDWARD N. KIRK, Boston.
 J. C. BLISS, M. D., New-York City.
 REV. I. S. SPENCER, D. D., Brooklyn, N. Y.
 HON. S. H. WALLEY, Roxbury, Mass.
 REV. ELAM SMALLEY, D. D., Worcester, Mass.
 REV. A. PETERS, D. D., Williamstown, Mass.
 HON. JOEL PARKER, Cambridge, Mass.
 REV. EDWIN HALL, D. D., Norwalk, Conn.
 REV. J. P. CLEAVELAND, D. D., Providence, R. I.
 DAVID LEAVITT, Esq., Brooklyn, N. Y.
 RICHARD BIGELOW, Esq., N. Y. City.

DIRECTORS.

REV. S. H. COX, D. D., Brooklyn, N. Y.
 REV. ALBERT BARNES, Philadelphia.
 REV. THOMAS BRAINERD, D. D., Philadelphia.
 REV. A. D. EDDY., D. D., Newark, N. J.
 REV. JONATHAN F. STEARNS, D. D., Newark, N. J.
 M. O. HALSTED, Esq., Orange, N. J.
 REV. T. H. SKINNER, D. D., New-York City.
 REV. WILLIAM PATTON, D. D.
 HON. T. W. WILLIAMS, New London, Conn.
 REV. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., " "
 REV. HORACE BUSHNELL, D. D., Hartford, "
 HON. A. M. COLLINS, " "

REV. E. BEECHER, D. D., Boston.
WILLIAM ROPES, Esq., "
REV. EMERSON DAVIS, D. D., Westfield, Mass.
REV. J. P. THOMPSON, New-York City.
REV. GIDEON N. JUDD, D. D., Catskill, N. Y.
REV. J. H. TOWNE, Lowell, Mass.
REV. M. J. HICKOK, Rochester, N. Y.
JOHN THOMPSON, Esq., Poughkeepsie, N. Y.
REV. SAMUEL T. SPEAR, D. D., Brooklyn, N. Y.
REV. RUFUS W. CLARK, East Boston, Mass.
J. B. PINNEO, Esq., Newark, N. J.

CORRESPONDING SECRETARY.

REV. THERON BALDWIN, New-York City.

RECORDING SECRETARY.

REV. ASA D. SMITH, D. D., New-York City.

TREASURER AND FINANCIAL AGENT.

MARCUS WILBUR, Esq., New-York City.

The Society then adjourned to meet at the Central Church,
in the City of Boston, on the last Wednesday in October,
1852.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated the Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of twenty-four Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars, paid at one time, shall constitute a member for life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society, when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

EIGHTH REPORT.

THE two leading points discussed in the last Annual Report of this Board were the *religious aspects* and the *duration* of the Society. The religious aspects were exhibited under the following specifications, viz. :—1. That the Colleges aided were almost exclusively founded by Home Missionaries ; 2. They were founded mainly with a view of raising up a ministry for the West ; 3. All the efforts made for their establishment go upon the supposition that an educated and evangelical ministry constitutes under God the great central instrumentality for the evangelization of the West ; 4. The instructors as well as founders of these Institutions are religious men ; 5. The moral and religious training of the judges, and counsellors, and rulers of the nation, is thus also secured. These Institutions were also blessed with numerous revivals of religion, which were aiding to fill the ranks of the ministry. They were therefore to be regarded as a permanently essential part of the great Home Missionary enterprise at the West, and the claims of the Society consequently came before the Churches invested with all the sacredness of a *religious enterprise*.

As to the *duration* of the Society, it was shown that the whole question turned on two points, viz. :—1. Whether there will be a succession of Institutions at the West, whose exigencies will demand assistance ; and 2. Whether such an organization affords the best method of furnishing this assistance. We need not here repeat the considerations presented in the discussions of these points ; but in a review of the Report, from the pen of a veteran and sagacious Western instructor, some views of the work in which the Society is engaged are given, so important and apposite, that we cannot forbear to quote them. The writer says—

It is impossible that intelligent good men, engaged in founding Christian Society in the New States, should not feel the founding of Colleges to be a part of their work which cannot be neglected without certain and serious detriment. The very same reasonings which led to the founding of Yale and Cambridge, amid the primeval forests of New England, will lead the Christian Missionary, who goes forth to any other wilderness as an apostle of the same faith and the same Christian civilization, to lay foundations for Christian learning at the very beginning of his labors.

I could refer to the individual Missionaries of Christ, who were sent to the few and scattered people along the Banks of the Mississippi, the Illinois, and the Wabash, at the beginning of things in the great States, which are now watered by those streams, who, at the very commencement of their labors in that great wilderness, saw the necessity of laying such foundations so clearly, and felt it so vividly, that it was the burden of their thoughts and prayers by day, and drove sleep from their pillows by night; and who, in the midst of the overhanging forest, or the boundless green of the unbroken prairie, have consecrated to God the spot on which the Christian College was to be reared, with an enthusiasm like that with which pious Israelites returned from the Captivity, and laid the foundations of the new temple.

The founding of a Christian College in its infancy is a want of every new State which is yet to be added to our Union. He therefore who would set a limit to this demand, must set a limit to American emigration. He must point out the power which shall say to that American enterprise and adventure now so rapidly taking possession of the world—Hitherto shall ye come and no farther, or else he must set a limit to our Home Missionary enterprise, and tell us when and where the Christian ministry will cease to follow the emigrant into the wilderness.

How then shall that great and growing want be provided for? In respect to this point, we have some lessons in the past, which we shall do well not speedily to forget. This interest cannot be successfully represented to its friends in the distant older States, by the agents of the several seminaries which may chance to be projected in the new settlements, acting independently and without concert. We have tried that and adhered to it, till it has nearly deprived all our infant colleges of all chance of obtaining the needed sympathy and assistance. It did produce, and if again resorted to would again produce, a state of things which the Churches will not bear, ought not to bear, and cannot bear. It may be regarded as demonstrated by experiment, that this interest must be provided for by one and the same system of agencies, and a common treasury, or be left to the unassisted efforts of its friends in the West.

Another consideration, tending powerfully to the same conclusion, is derived from the facilities afforded by such a common treasury, and common supervision of this interest by an organized association, for securing a proper application of funds. I do not think there is much cause to charge those who have been engaged in college building at the West with dishonesty, or that dishonest men will undertake such enterprises in the future. To such men the field is never likely to be inviting. But there is still no small difficulty in procuring a proper appropriation of funds to the cause of learning in a new and unorganized community. Local interests are very numerous and very clamorous, and if each seminary of learning is to be advocated before our churches by its own independent agent, it will not require a very great amount of local strength, to procure a college charter, and a subscription of a few thousand dollars to its funds, and to send an agent abroad for aid. A Collegiate Education Society, controlled by enlightened friends of the cause in the older States, is, so far as I can see, the only remedy which the nature of the

case admits of, and it is a very efficient remedy. If those who feel the necessity of founding Collegiate Institutions in any new community, are aware that it will be needful, in order to obtain the aid which they need from abroad, and which all see to be indispensable to success, that all arrangements be entered into only after a wide and fraternal consultation, and with a cordial and hearty co-operation of all whose co-operation could be reasonably expected; such consultation will be had, and such unity of action secured. Local interests will be laid aside, and all arrangements made under the influence of those public considerations which are alone worthy to be consulted, where the interests of learning and of posterity are at stake. I think it would not be very difficult to prove that the Collegiate Education Society has already done much good in this way, and it will have much better opportunity to exert this sort of influence upon the new fields which are now inviting its labors, than upon those fields where organizations had already been entered into before its influence could be felt.

But this is not by any means the only way in which an association devoted to Collegiate Education, may exert an influence in securing a suitable appropriation of funds. In the new States, which are constantly springing up on our western border, we cannot afford to risk the great interests of learning, upon the success of novel experiments. We have acquired much experience in relation to the founding of Colleges in the New States, during the last twenty years. This knowledge has cost much and is valuable. Our friends who are disposed to aid in extending the influence of liberal learning in the ever receding and extending West, ought to organize a visitatorial power by which they may insist that every seminary applying for their aid, shall, as a condition of receiving it, respect these lessons of experience. If there are men of wealth, who wish to devote their resources to such experiments, and who think the West a favorable field in which to make them, I have no complaint to utter or objection to make. But let them not claim for their untried systems the confidence which can only be extended to them when they shall have been sanctioned by experience. Let them experiment first, and expect general confidence afterwards, and let the Churches be called to aid in the erection of those systems of education only, which have already the sanction of experience. If I mistake not, this statement expresses the views of the great majority of those who aid the cause of Education at the West. Let them then employ such an agency as that of the Collegiate Education Society, and through it exercise not a controlling but a visitatorial supervision. It seems to me that the very conception on which such an association is founded, is also truly grand and noble, that it ought to enlist the interest and co-operation of every enlightened mind. With a rapidity unheard of in the annals of all past colonization, and by a process scarce dreamed of half a century ago, God is giving this great continent to one free and Christian people. And the tide of emigration rests not for an hour. Industry and art, commerce and capital are all in motion, and great secular enterprises are daily springing up, which are fitted to excite the admiration of the world. Shall then the spirit of our fathers, which founded the halls of learning in the forests of New England, slumber? No, it is awake; it organizes an association for carrying the institutions of learning wherever our emigration seeks a home in the Wilderness, an association whose end will never be accomplished till the schools of the prophets have been established over all our vast domain, and provisions made for supplying every portion of our great nation with teaching minds, thoroughly imbued with the principles of the Christian religion. This is surely a grand conception, and ought to gather around it the affections of many hearts, and the co-operation of many hands. It is worthy of our present relations to this continent, and the world, and of our allotted

national destiny. It is fit that we address ourselves with the full power of associated effort, to the gigantic task of providing for that vast domain, which we are covering with our population, and subduing by our hearts, all the vital organs of a complete Christian civilization.

AN OBSTACLE.

On some former occasions we have spoken of the *obstacles* in the midst of which the Society has prosecuted its labors. We may here add, that one of the chief of these has been,—*the unsettled state of the public mind in reference to the continuance of the enterprise.* It had its origin in the peculiar necessities of a limited number of Institutions, but at an early period in its history, others on the same great field applied for aid, and it became necessary to decide the question whether its operations should be *confined* to the five in whose exigencies it had its origin. If so, its existence would of course cease, whenever their wants were met. But no human power could stop the growth of the West, nor the demand for new Institutions, as the tide of population rolled farther and farther towards the Pacific. These demands began to press upon the Society during the very first year of its existence, and at an early day it became doubtful whether it would be possible to meet the wants of the Institutions already upon its list, without embracing within the scope of its objects these new demands, so far as they had a just claim to consideration. The moment the Society should take the position that it could not entertain the question of granting aid in such cases, it would find itself in collision with individual Institutions, if not clusters of such, whose claims would be indisputable; and then, if it did not absolutely fail in the attempt to resuscitate and give permanent life to those for whose special benefit it was organized, it would inevitably be defeated in another of its grand aims, viz.: the relief of the Eastern Churches from multiplied and conflicting appeals in behalf of the same general object.

Under this view of the case, the Board of Directors decided to entertain applications in behalf of new Institutions, and while not a few have been rejected as undeserving of aid, one and another has been added to the original list. The Constitution of the Society fixes no limits in respect to the extent of its field, or the period of its duration, and the Directors have ever felt that it was best to leave those points to be settled by the future developments of Providence. The experiment was a novel one, and it was impossible to decide beforehand how it would result.

In the mean time no little diversity of opinion existed among individuals and churches. The Board had neither the power nor the desire to legislate for them, and the enterprise could make progress only so far as it secured their conviction and hearty approval. It is easy to see how this state of uncertainty would affect the operations of the Society. It would be obviously unwise for the Board, in arranging a system of means, to strike out with a boldness that would be justifiable in a case not experimental, and that might seem to be *demand*ed even by a regard to the highest economy in the end. A temporary character would be given to the *Agencies* of the Society, and the difficulties thereby increased of getting them adequately filled. The churches would not be likely to assign the Society a place among permanent organizations in their systems of benevolence, and this would invest the enterprise, at every step of its progress, with difficulties of a most formidable character. The magnitude of the object to be attained would also be affected, and with that the scale of contributions.

In consequence, however, of results actually produced, and of an accumulation of appeals for aid over a rapidly extending field, every year adds to the number of those who believe that the Society has adopted the best method of promoting the great object to which it is devoted. It is consequently making steady progress in respect to getting a fixed and recognized place among regular objects of benevolence, and the obstacles which had their origin in a state of uncertainty in the public mind, are gradually disappearing.

AGENCIES.

This view of the case is confirmed by the testimony of the Agents of the Society. The Rev. Mason Grosvenor, in his last Quarterly Report, says:—

You will see from my report when received, that there has been collected on my field, which includes Connecticut, and Hampden and Hampshire Counties in Massachusetts, during the year, about one thousand dollars more than during the previous year. I have felt, however, that the receipts have fallen below, in most instances, what they should be, and yet this increase is very gratifying to my own mind, inasmuch as it has been secured without any increase of expenditure, and with as much infringement on this field by the efforts for permanent endowments, as in any previous years. It is also a decided testimony that the cause has an increasingly firm hold upon the Christian community, the more it is known, which will ultimately secure all the aid it needs. I have this year mainly presented the case as a cause of God, originating in the clear indications of his Providence; and as a necessary branch

of Home Missionary work, eminently needed to supply the Western field with Missionaries ; indeed the only source of future permanent supply. This view has I think made an impression on many minds, and contributed not a little towards giving the cause a permanent place in the annual contributions of the Churches. This is what the cause now needs, and what it must have, and if sufficient effort is made, what it will receive. None have been disposed to turn the cause aside on the ground that it is not a good one, or not necessary. Most pastors who have declined giving it a place, have done so merely because they could not multiply benevolent objects. I have also presented this cause as necessary to furnish the Christian men required to work the necessary machinery for securing missionaries on the Western field, and that from materials found there, and best fitted for the work there to be done. The question has been proposed, Why has this work of supply of missionaries for the West, been allowed to drag slowly and heavily, far in the rear of the preparation of fields for them ? If this work of supply is not made to keep pace with that of preparation, the ultimate result at which all our efforts are directed, viz. the permanent establishment of the institutions and the influences of the Gospel, will fail. To this work then, most manifestly, should our energy and our aid be directed in larger measures. If this is not the call of God, distinctly sounded out from His providences, we are utterly unable to ascertain what that call is. By these views, instilled into the minds of benevolent Christian men, our annual contributions have been increased, and the endowment fund too is accumulated. As evidence of this, one man on my field, who has for years listened to the appeals of our Society, and regularly aided, this year has pledged the infant College in Iowa, five thousand dollars, one half to be paid the present year. One other, if not more than one, has this year remembered one of our Colleges liberally in his last will and testament.

The Rev. Joseph Emerson was absent from his field something more than two months during the summer, on a tour of observation to the West. He travelled some 4500 miles, and visited all the Colleges aided by the Society, with a single exception, viz. Knox College, which he was prevented from doing by floods in Western rivers. In a report of his tour, he gives a list of sixteen inquiries, touching a wide variety of practical points, which he used at each Institution with a view of eliciting definite and reliable information. He says :—

The answers, and other gratifying statements drawn out by these questions, I have now neither time nor room to write. The impression which they produced on my mind was very encouraging, and from all that I saw and heard I was led to entertain a much stronger hope of the speedy enlightenment and evangelization of the West, than I had formerly dared to indulge. I found the interest in Common Schools and internal improvement, much deeper and more general than I had anticipated.

It was gratifying to witness the silent and also *open* influence of the Colleges, to further every enterprise which directly or indirectly promotes the interests of the Church and of good society. I found that the Professors had, by their personal efforts, been greatly instrumental in establishing Common Schools on the very best New England model, which will now stand as valuable examples for the regions where they are. In short, I found the College Officers alive to every social interest, and doing many things out of their professional sphere, which Professors at the East are not expected to do.

I came home feeling stronger in three respects to labor in this cause. 1. In respect to the indispensableness of this work to the West. 2. In respect to the way in which the Colleges aided are doing this work. 3. In respect to the increase of my own knowledge in regard to the Institutions, the Western country, and the Western people.

The Rev. J. M. Ellis says in a recent communication, that he can write "progress" in reference to his field. In evidence of this he states, that by vote of the General Association of New Hampshire at its last meeting:—"We now stand on the list of other chosen benevolent objects in N. H., with time assigned, like the rest."

UNION AGENCIES.

Access to Churches through the pulpit, has ever been regarded by the Board, as absolutely essential to the accomplishment of the objects of the Society. That access however must be secured on a scale of expense that shall justify the prosecution of agencies. But it seemed impracticable to secure these two points in those sections of our field covered by the Central American Education Society, and the Western Education Society, without a union of Agencies for the collection of funds. Such a union was accordingly formed, and has been in operation for the last two years. The agency in the former of the above-named fields, has been performed by the Secretary, and in the latter by the Rev. Ira Ingraham. The number of beneficiaries under the care of the Central Education Society during the last year, has been 33, all but one of whom were connected with the Union Theological Seminary.

The number under the care of the Western Education Society has been 24, all of whom have been connected with Auburn Seminary. The pecuniary results in these sections are kept so distinct from the receipts of the Society elsewhere, that in no case can any funds be diverted from other sections, to promote objects within these localities. As yet, however, it has not been possible to give sufficient power to the movements designed to carry them into effect, to meet all local wants, and at the same time furnish annually a corresponding revenue for the West. Since the union arrangement with the Western Education Society commenced, however, \$13,000 have been given on that field, for the permanent endowment of Western Reserve and Beloit Colleges.

The receipts of the Rev. Ira Ingraham during the year, have been some fifteen per cent. over those of the previ-

ous year. In his report he says :—"Last year there were but six collections for the cause, taken by pastors and stated supplies on this field. This year there have been eighteen thus taken. The increasing demand for thoroughly qualified ministers of the Gospel, is evidently, I think, deepening and extending the conviction that more must be done to furnish a supply both at the East and at the West."

On the field of the Central Education Society, there has been an equal division of funds. At a recent meeting of the Synod of New-York and New Jersey the following resolution was adopted, viz. :—

"That this Synod will unitedly and in good faith co-operate with the Directors of the Central Education Society, in providing for the existing deficiency, and also use their best endeavors to secure an annual collection in all the Churches within the bounds of the Synod, in order to carry into full effect the arrangement between the two Societies."

Negotiations are in progress which we trust will secure such a modification of the arrangement with the Western Education Society, as shall be equitable to this Society, and mutually satisfactory to the parties concerned. Thus, while prosecuting our great Western Mission, we may, in particular sections of the East, blend our influence and efforts with those of local organizations, and thereby not only secure with the more certainty the high ends of the Society, but help to give an impulse to another department of the great work of education for the Christian ministry. And it is worthy of remark, that with the exception of a single College student, all the beneficiaries under the patronage of the above-named Education Societies during the past year, have been connected with Theological Seminaries.

The prejudices under which Education Societies still extensively labor, are no doubt in a great measure to be traced to mistakes and disappointments in respect to young men, which had their origin in the practice of receiving them as beneficiaries in the earlier stages of study, before their characters were developed. That interest, *properly guarded*, naturally blends with the objects prosecuted by this Society, and together they furnish an argument greatly augmented in scope and power by the union. Every Agent whose business it has been to present the twofold argument, has felt these advantages. Were the two interests one, not only in argument but in organization, they would necessarily *modify each other*, and thus present a combination which for compactness, symmetry, and comprehensiveness, could not fail to give them increased effect among the Churches, and furnish perhaps the

highest practicable degree of security against disastrous *reactions*, caused by unduly magnifying and pressing given departments of the great educational system.

PUBLICATIONS.

Vastly more might have been accomplished in past years, had the Society possessed more extensive means of enlightening and moving the public mind. Some of our leading benevolent Societies circulate copies of their periodicals by the million every year. Since the organization of the Society, the following publications have been issued, viz.: 1. Seven Annual Reports. In connection with these Reports were published the Addresses delivered at the several Anniversaries, by the Rev. Drs. Beman, Bacon, Linsley, Peters, Hall, and E. Beecher, Rev. Albert Barnes, and H. W. Beecher, Robert Wilkinson, Esq., and Presidents White, Sturtevant, Smith, Sprecher, and Prof. Conrad. 2. Six Discourses delivered at the several Anniversaries, by Rev. Albert Barnes, and Rev. Drs. Beman, Bacon, Condit, E. Beecher and Skinner. 3. Three Addresses in behalf of the Society, delivered in Tremont Temple, Boston, by Professors Haddock and Park, and the Rev. Dr. Cox. 4. A pamphlet written for the Society by the Rev. Dr. Todd, and entitled "Colleges Essential to the Church of God." 5. Plea for Libraries, by Prof. Porter of Yale College. 6. A Premium Essay on the Educational System of the Puritans as compared with that of the Jesuits, by the same author.

Not much less than 50,000 copies of these several publications have been put in circulation. Together, they would form a volume of permanent value, containing an amount of facts and argument which it would be difficult to find any where else in the same compass. These publications have not been without their effect upon the public mind. A close observer of the operations of the Society, has recently used the following language: "If this Society had raised no funds, it would still deserve the thanks of the nation, for having earnestly advocated the cause of sound learning before the people, and for having made a vigorous and manly effort to call back the popular mind to those systems of social organization and improvement to which our fathers adhered with so much tenacity, and by adhering to which they have accomplished so much for the good of the nation and the world."

FINANCIAL STATEMENT.

General Receipts. From the Treasurer's account (audited by G. M. Tracy, Esq.), it appears that the balance in the Treasury by the last Report, was \$76 29, and the amount received during the year, \$16,962 07. This includes the amount raised under the arrangements existing between this Society and the Central American Education Society, together with the Western Education Society, by which in certain sections joint collections are made under the agencies of this Society, and divided in accordance with principles agreed upon by the respective parties. The above receipts, however, embrace only in part the operations of the year.

Endowment Fund. At the Annual Meeting of the Board in 1848, a rule was adopted which requires "that all subscriptions obtained for endowments, be reported, with the names of the subscribers, to the Treasurer, that they may be acknowledged in connection with the general receipts of the Society." This fund is kept distinct from the ordinary receipts, on the ground that no donations are put into it except by the *direction* or *consent* of the individual donors.

Amount of donations and subscriptions to the Fund during the year, for the benefit of Marietta College, \$5,144 45. Permanent Scholarship in Beloit College, \$500. Books from an individual, \$25. Total, \$5,669 45.

The following valuable donations in *land* have been received, viz., 600 acres in Illinois, conveyed to the Society by Charles Atwater, Esq., of New Haven, Conn., and 111 acres in the same State, conveyed by Dea. Timothy Stillman, of Wethersfield, Conn. Also 800 acres by John Bradley Esq., and 480 acres by William Johnson, Esq., both of New Haven, given for the benefit of Marietta College. Donations to this Fund may pass through the Treasury of the Society, or go directly to the Institutions for which they are designed, but in all cases of special efforts in behalf of particular Institutions, subscriptions are received and acknowledged by that Institution, *as so far forth* a redemption of the Society's pledge of aid. To their full amount, therefore, they are really and truly *disbursements*. While they essentially diminish each year the *general receipts* of the Society, yet on the whole they very much increase its resources, and give a corresponding impulse to its work.

Under the operations of the year, there have been expenses and disbursements in connection with the Western Education Society, amounting to \$2,443 77. Amount credited to Central

Education Society, \$2,053 44. Salary and travelling expenses of Secretary, compensation to Treasurer and Financial Agent, office rent, postage, stationery, expense of public meetings, &c., \$2,056 69. Salaries of other Agents, and expenses connected with their agencies, \$3,090 82. Printing Annual Report, Annual Discourse, and other documents, including the stereotyping and publication of Premium Essay on the Educational System of the Puritans and Jesuits, \$701 93. Balance in the Treasury after the disbursements of the year, \$369 25.

POLICY OF THE SOCIETY.

In no one respect, perhaps, do the benefits of the Society more strikingly appear, than in the policy adopted with regard to the continuation of aid to each Institution upon its list—till such time as it can be safely left to rely alone upon Western resources. A generous-hearted man once said to an agent of the Society, that he had contributed to Western Reserve College for twelve years, and that an Institution which could not take care of itself after that length of time, was not worth having. His heart was right, but his head wrong. Had the destiny of that Institution been in his hands, with all his generosity its doom would inevitably have been sealed. But his case is by no means a solitary one, even in the vicinity of Institutions half a century old but still in want. Were such views suffered to prevail, we might commence our cordon of Institutions on the eastern edge of the Great Valley, and start for the Pacific. But the first would be abandoned before its permanent existence was secured, in order to start a second, and then the second abandoned for the benefit of a third, and so on, till the monuments of our folly should stretch to the Western Ocean, and along the whole line the finger of scorn be pointed, and the taunting declaration uttered, “these men began to build, and were not able to finish.”

Were the Institutions now upon the list of the Society soliciting aid among the Eastern Churches, each entirely on its own account, other things being equal, those which had been longest on the field would have least prospect of success. The new enterprise, with multitudes, would be the special favorite, and the measure of their liberality would depend, not only upon the *freshness of the claim*, but upon the *relative distance* of the Institution towards the setting sun.

Here the Society comes in as a most admirable regulator. By a virtual compact among the Institutions which are aided, it becomes the director of their movements upon the Eastern

field. And in all the decisions of the Board of Directors, the relations of each to the others, and of the whole to the great field, are considered, and thus the enterprise is carried above mere local influences and limited views, and the highest practicable security is furnished, perhaps, that it will be judiciously and safely conducted.

It ought here to be remembered that the Society does not continue aid to any Institution, till its absolute and final endowment is secured, but only brings it forward to a point where it can sustain life, and be left in safety to rely upon resources gathered from its own field. It then passes its minority, but its grand developments are to come. The accumulation of means to do its sublime work, is to go on through the successive ages of its history.

The difficulties already alluded to, and which, so far as the relations of the several Institutions to each other are concerned, the Society is supposed to obviate, operate, nevertheless, with great force in respect to the whole enterprise in which it is engaged. It is based upon deep and far-reaching principles, and the results at which it aims, in the view of multitudes, seem so remote, that as motives to *present* effort and *present* liberality, they have but feeble power over the mind. These individuals are too much in haste to evangelize, to count the real cost of saving the West. Without sitting down first, and consulting "whether with ten thousand," they are "able to meet him that cometh against" them "with twenty thousand" they rush to the contest, and raise the shout of victory, when the battle is but just begun, then push rapidly on to new and similar conquests. But ere long they find the enemy in great strength intrenched in their rear, and from point to point the battle must be fought over again, or the cause be irretrievably lost.

Disappointment of course ensues, and the public mind, so far as affected by these delusive views, sinks from the highest pitch of expectation, to a point bordering on despair. Then to muster forces for a new conflict, is much like rallying and combining the scattered and dispirited detachments of a routed army.

Efforts like those above described, have been very much stimulated by fixing *conjectural periods*, within whose limits the *destiny* of the West was to be decided. One earnest mind puts the limits perhaps, ten years distant—another twenty or twenty-five, and so on. It would be difficult to say how many of those limits we have already passed, but the final destiny of the West is yet among the deep mysteries of Providence. It is easy to see how theoretic views of this description will

affect the character of the practical efforts of the Church. If the hinge of destiny is only *ten* or *twenty* years distant, then the strength of the Churches must be made to bear upon those influences that can be brought into *speedy* action, and however important given instrumentalities and influences may be to *subsequent* periods or to future ages, it is regarded as a waste of energy and resources to *divert* any thing from what is needed to meet the PRESENT EMERGENCY. Before the College can be reared, or a young man even passed through the regular course of study, the *crisis* may be well-nigh passed.

It is true that a voice like that of Gabriel sounds in the ears of the followers of Christ, to rouse them to *present* effort, and motives of incalculable strength urge them to increase a thousand fold *immediately operating* influences, and thus make all possible haste in the sublimest work that ever pressed upon the Church; but if these limited periods, for the time being, bound the scope of our vision, at the beginning of each successive one, we shall not only be forced back to our starting point, but compelled to begin anew under fearfully accumulated disadvantages.

The heterogeneous character of our Western population gives great force to these views. There, are to be found thrown together the representatives of almost every nation in the Old World as well as the New, each with his own language, his own plans, his own prejudices, his own religion. "The antagonistic elements are in contact, but refuse to unite; and as yet no agent has been found sufficiently potent to reduce them to unity. The iron is mixed with miry clay, and so repellant are the elements of society there, that they cannot cleave to one another, even as iron is not mixed with clay. As yet, no common sympathy binds them together, no great heart sends its generous blood throughout the system to impart to each member a healthful and vigorous vitality."

It is sheer delusion, therefore, to suppose that moral influence can be applied at one extremity, and like an electric current in an uninterrupted circuit, made to pervade the whole mass. There may be occasional and sudden flashes of power producing marvellous results. But these are the *exceptions* not the rule. Their very effect upon the mind shows this, as a single eclipse will make more impression than a thousand regular settings of the sun. In the moral, as well as in the natural world, "seedtime and harvest" succeed each other. Their exact periods are not subjects of human calculation. Seed may "lie buried long in dust," yet the grand succession goes on in accordance with established laws, and in arranging our system of means for the universal establishment of the

Kingdom of Christ—those *laws* and not their exception should be our rule. We must expect to gather fruit unto eternal life only by waiting the operation of the divine law of development—“first the blade, then the ear, then the full corn in the ear.”

In some important respects we may learn wisdom from Rome. Her votaries do nothing simply for the present, nothing by excitement and impulse. There is something sublime in the wide sweep of their plans, and the coolness, the patience, and the indomitable energy with which they execute them.

MARIETTA COLLEGE.

In our last Report it was stated that \$5000 had been subscribed in Lee, Mass., and \$2000 in Hartford, Conn., for the special benefit of Marietta College, and that if some \$11,000 in addition could be secured, that Institution would be able to follow the example of Western Reserve College and Lane Theological Seminary,* by relinquishing all farther claim upon the Society, and leaving the Eastern field. The hope was then expressed, that by the next Anniversary, this point might be reached, but a balance of some \$4000 is still needed. This amount, we trust, may be secured without further labor from the officers of the Institution.

* The following testimonial from the pen of Prof. Allen, of Lane Seminary, appeared in the Central Christian Herald published at Cincinnati, Ohio:—

“MR. EDITOR—In the sketch of the history of Lane Seminary, prepared in great haste, and published in your paper week before last, one important topic was unintentionally omitted. I mean the aid rendered to the Seminary, by what is commonly known as the College Society. It is the more important to notice this, among the special interpositions of Providence in our behalf, inasmuch as it came at one of the most critical periods of our financial history. When advancing age obliged the President to resign his pastoral charge, and throw himself entirely upon the Seminary for support, our funds were at the lowest point of depression. The Professorship of Theology was entirely lost, heavy debts were pressing, and the income would not meet the salaries of the other professors. In this juncture, the appeal to friends East and West was made for the means of paying the salary of the President, until the income of the Institution could be enlarged. To this appeal a prompt response was given, the benefactions of Eastern friends being sent chiefly through the College Society, and in this way the salary of the President continued to be paid, up to the time of his resignation.

This relief was of inestimable importance to the institution. But for it, a temporary suspension, or a debt which would have crippled its energies for a long time to come, must have been the result.

That Society has done, and is doing a similar work, for many of our Western Colleges, whose usefulness, and indeed whose very existence was put in peril by the financial revulsions of 1837-40. To those who, through its agency, have come to our relief, a debt of gratitude is accumulating on the part of the West, which can never be discharged. Its name will go down to posterity as among the most important agencies which have given permanence and power to the Institutions of learning, destined most richly to bless this Western world.

Secretary.

ILLINOIS COLLEGE.

The President, in behalf of the Trustees, renews their application for aid. He says:—

It was my expectation that we should only fall short of sufficient income by the salary of one Professor. But our resources have been so long scanty, and our premises had so far gone out of repair, that we shall for years to come feel pressed to expend more in this way than we shall know how to spare. Still our principle is to expend nothing on our buildings, till we have means which can be appropriated to them without inconvenience. It is also indispensable that something be done for our Library, yearly.

We hope the Society will take encouragement from the consideration, that though our expenses are somewhat increased, our deficiency is annually diminishing. We do hope that the day is not very distant when neither we shall have to tell nor you to hear of our deficit any longer.

The subscription to our Permanent Fund has been increased during the year by some \$9,000, making in all about \$34,000, leaving \$16,000 yet to be made up. In the region around us, I see not where any thing now can be obtained to any considerable amount. It is my conviction that we are *shut up* to the necessity of raising on the Eastern field what we lack of \$50,000. We have worked hard, *very hard*, at home, and have obtained more from this field than the most sanguine deemed it possible to raise. The sum we ask is only enough to endow a single Professorship in an Eastern College.

There are reasons of great urgency why this College should *at once* be placed on an ample basis, and rendered strong and efficient. No man can appreciate how important is its position, except by intimate personal acquaintance. In the very heart of a tract of country exceeding by far any other portion of this State in natural resources, if not indeed any other portion of the whole West; destined to be in a few months by railroad one of the most accessible points in the whole Valley; surrounded by a group of State Institutions for the education of the deaf and dumb, and a Retreat for the insane, which are most liberally sustained from the public Treasury; and having also immediately by its side a Female Seminary, which is most liberally sustained by the Methodist Episcopal Church; the friends of *learning*, without regard to sectional interests, should place this College in a condition of efficiency corresponding to its geographical position, and the great destiny to which the Providence of God seems to be inviting it. I feel my own inadequacy to meet the great demands which the time and the place are making upon us. But there must be men here who can meet them, and they must have the instruments appropriate to the work they are called to do. I hope, therefore, that another year will not pass by till our endowment shall have been completed.

WABASH COLLEGE.

No very marked change has taken place during the year, in the pecuniary condition of this Institution. About \$4000 have been raised for its benefit within the bounds of the State of Indiana. The Trustees have resolved to erect two buildings, as soon as the liberality of the friends of the Insti-

tution in Indiana shall put it in their power. A large one, embracing eleven apartments, for chapel, library, philosophical apparatus, chemical laboratory, mineralogical cabinet, lecture rooms, recitation room and Society halls ; the other for the accommodation of the Normal School. At the meeting of the Synod of Wabash in September last, a paper on education was adopted, which contains an earnest appeal to the Churches in that State, in behalf of the College, from which we make the following extract :—

In turning your attention to Wabash College, at Crawfordsville, we would, first of all, call upon you to unite with us, in rendering thanks to our Father in heaven, for the display of his mercy to that beloved institution. In the beginning of the year, the Holy Spirit was poured out from on high upon it. The brethren of the Faculty and the students were greatly revived, encouraged, and strengthened; and some fifteen of the students were, in the judgment of charity, turned from darkness unto light, from the power of Satan to God. About two-thirds of all the students were, at the close of the term, professors of religion. The fact that the Holy Spirit has been poured out on the institution eight several times, in thirteen years, resulting in the conversion of more than one hundred students, is the highest evidence that our heavenly Father smiles on the enterprise. We rejoice to know that the institution was never in a more prosperous condition, or one that more inspired our hopes. The Faculty command our confidence, as men of talents and learning, of unwearied diligence and self-denial, of piety and prayer, to whom the Church may safely commit her sons, with assured confidence that they will exercise fostering care to lead them in the path of learning and piety. We never had a more promising company of young men; and our highest hopes are centred in it as the fountain from whence streams shall flow that shall gladden the Churches of our God.

We wish to correct an error, which we think has influenced some minds. *The institution does not support itself.* It has received essential aid every year, for the last seven years, from the eastern society for the aid of western colleges. *WITHOUT THIS AID, THE COLLEGE WOULD HAVE BEEN RUINED,* and even with this important help, it has failed to meet its current expenses.

In addition to its regular course of study, the corporation have organized a normal school, for the instruction of teachers. In this department, young men will be carried through a course of studies, which will eminently qualify them to become successful teachers in our district schools. They will attend the scientific lectures in the college. They will be taught by its professors, and will share in all those moral and religious privileges which have already been blessed to so many of the students; and we have every confidence that this department will raise up a multitude, who will make teaching their profession, and who will prove an honor and a blessing to our country.

BELOIT COLLEGE.

The President of the Institution writes :—

I am instructed in behalf of the Board of Trustees of Beloit College, to make application for the aid of your Society to be continued to this institution

for the year to come. The accompanying financial statement and general report, will give in the most concise form, a view of the present condition of the College and of our actual wants. From the readiness with which you have extended your warm sympathy and timely assistance in the years past of our history, I infer that I need go into no labored argument to urge this request. Our experience during the year just closed, has only added force to the considerations presented in our previous applications. The measure of success which by the blessing of God, we have realized, gives us great encouragement for the further prosecution of our enterprise, and will, I doubt not, be esteemed by you, an additional reason for continuing to us the fostering care and support of the Society, by which we have been enabled to make so auspicious a beginning. If we may but a few years longer, enjoy the confidence of the Christian public and the favor of God, as we have done thus far, Beloit College will soon secure a firm foundation for its fixed establishment, and may safely relieve the Society from any further outlay in its behalf. We labor, and hope, and pray for this consummation, not because we are in haste to break our happy connection with you as patrons and friends of our cause, but that you may be the more free to extend the range of your beneficent work to the newer regions which lie beyond us. The principal additions to the permanent property of the College were made at the beginning of the year, and were reported in the last application. The general report of the College which will accompany this, will give a view of the property of the Institution as it now stands. We are now warranted in calling Mrs. Hale's donation of lands in Illinois 15,000, instead of 10,000, as set down last year.

A variety of circumstances has prevented the sale, to any extent, of our real estate, and hence the income from that source will not be much increased. The settlement of some questions respecting the location of railroads, will facilitate sales hereafter. We hope to bring considerable of our property into a productive form before the close of another year.

In view of the state of the country for the past year, it has not been deemed advisable to press the work of raising subscriptions in this region. But little has therefore been accomplished. A vigorous effort will however be made during the coming autumn, with fair prospect of considerable success.

KNOX COLLEGE.

The following application for continued aid to this Institution, will show its present condition and prospects:—

The Executive Committee of the Board of Trust of Knox College, hereby renew their application for aid to the Society for promoting Collegiate and Theological Education at the West. We would thankfully acknowledge the receipt of past favors, by which our Institution has been raised from a state of depression to a state of comparative prosperity. We feel confident that the aid thus far received by this Institution, has been applied in accordance with the design and policy of your Society, and that the results, as far as they are developed, would be most gratifying and satisfactory to the donors, could they witness them as we do.

We have received a communication from your Board, prepared at their request, by Henry White, Esq. In reply, permit us to say, that whatever incidental evils may be connected with our plan of scholarships, it is to these mainly that our institution is indebted for its endowment and much of its past usefulness.

The men who bought those "forty farms," paid on an average, \$5 per acre, when they could have entered just as good land in adjoining townships for one fourth of that sum. They paid three dollars and seventy-five cents extra, for the sake of founding a College, not for themselves merely, but for the West and for the world. The scholarships were to them only a nominal equivalent for their money.

The amount of scholarship scrip originally issued, is already one half cancelled, and the remainder will diminish the amount of cash receipts for tuition, from year to year, in a constantly decreasing ratio. This will be apparent if you reflect that a portion of the scholarship scrip issued, was for 25 years, and a part for one half that time. The latter class is principally used up already. And further, the annual increase in our number of pupils, must also increase our cash receipts for tuition.

By concentrating the scholarships on the College, the cash receipts in the preparatory department are increased, and these go into the College Treasury, and help sustain the College officers. The only difference is, that in College, a scholarship entitles the holder to tuition and room rent, and in the academy, merely to tuition, making a difference of about six dollars a year. But we have survived the payment of one-half the scholarship scrip originally issued, and have thus passed the climax of difficulty from this source, with less embarrassment than might have been expected.

With your aid and that of one or two other friends, our debt has been gradually diminished, and we are able to report it now as cancelled. But our faculty have performed extra service, and for less compensation than is paid in almost any other institution. We have employed an additional professor in the department of Chemistry, for the present year, and our expenses for instruction must continue to increase as fast as our means will allow, for some time to come. We have erected buildings the past summer to the amount of \$5,000. We must soon have our main building, and in the mean time we are greatly in need of an addition to our Library and apparatus. We herewith submit to you a schedule of our receipts and expenditures, prepared by our Treasurer. We most earnestly desire the continuance of your benefactions another year.

WITTENBERG COLLEGE.

We make the following extracts from the annual application for aid in behalf of this Institution, forwarded by Prof. Conrad:—

Present and future efforts on our own field, both West and East.—The Board of Directors at their last meeting in August, appointed an agent to visit the Churches connected with the Synods pertaining to the Institution, and endeavor to obtain subscriptions, amounting to at least \$100 annually, for five years, in each pastoral charge. The matter was presented a few weeks ago at the meeting of the Wittenberg Synod, a resolution was passed, inviting the agent into their churches, and their co-operation pledged. He is now at work, and will visit all the Synods in our field. From this effort we hope to secure four or five thousand dollars a year, for five years. The efforts of our Eastern Institutions are such now, that we deem it improper for the present to continue our efforts on their field. We hope to secure \$10,000 from that quarter, but do not think it advisable to make the effort until next fall.

The labors performed by the Professors.—There are at present but four of us carrying on the College classes, besides the instruction imparted by Dr. Sprecher and Prof. Conrad, to the Theological students. Two teach 6 hours

a day, Dr. Sprecher 4 hours a day, and Prof. Conrad 2 hours, besides taking the pastoral supervision of the College Church. Two other congregations are supplied by us, so that besides our teaching, we supply three congregations with the bread of life. We intended calling another professor, and relieving ourselves of all pastoral work, but having just completed our building, being pressed on every side by our liabilities and wants, we determined to bear this heavy burden another year, hoping that relief might then come.

The character and labors of the students.—While we have been compelled to administer discipline in a few cases, the general character of the students is good, their industry commendable, and their success in study very encouraging. *They sustain from twelve to fifteen Sabbath Schools* around Springfield, and a large number have acted as Colporteurs for the American Tract Society during the spring and fall vacations. About one-half of those who come from the churches are candidates for the ministry. Four of the eight graduates have the ministry in view. The present session is now opening under very flattering auspices.

The wants of our field of labor, and the success of our efforts in supplying it with the bread of life.—Six years ago when our institution was established, there was one Synod and about twenty ministers, sympathizing with us, while now, there are four Synods, and more than one hundred ministers around us. It is true, that most are Home Missionaries, laboring under great self-denial, but with encouraging success. More than half of all who left our Institution have been, and are, Home Missionaries. But what are those in such a field! There are ten or twelve charges, with churches organized, and ready, either entirely, or in part to support ministers around us *vacant*. While in every quarter the cry comes up to us from our scattered sheep, "Send us a minister." One of our students settled in Columbus, Ind., where we never had a minister, and found more than 150 of our members scattered around, whom he has organized into congregations, and whom he is supplying with the Gospel, and *the West is full of such places*. From the East we cannot expect an adequate supply. We are therefore thrown upon our own exertions, and with God's help, we intend making more effort than ever, to induce our parents to educate their sons, and to win the sons to God that he may call them to the ministry. We instructed our agent to do all he can in that way, as well as in getting subscriptions. We feel that we must draw out ten, where heretofore we have furnished but one for the Lord's ministry. So far then as our success on this field is concerned, we have reason to thank God and take courage, and when we look at this immense territory we know that our Institution is the hope of much of it.

Finally, *our application for an increase of annual aid*—Realizing what our wants would be at this time, we stated before, that we must have about \$5000 cash to meet them; that on our field we could not at once secure it, and hence, hoped to be permitted to present our claim on the field of the Society, in New England. The time when we expected to do this was last spring, but as other Institutions had occupied it, and it was thought advisable not to crowd ours upon it at the same time, your Secretary asked whether we could not get along by having our annual contribution increased to \$1000, and repeated for five years, thus giving us \$5000 in regular aid, instead of the special aid of \$5000, to be raised in New England. After various expedients, we succeeded in so arranging our pecuniary affairs, that however pressing they might be, we could satisfy them, by holding out to them our hopes from New England and all other sources. In view, then, of our condition and prospects, we respectfully ask that our annual appropriation be increased to \$1000, with the aid of which we think we can meet our current expenses, and save towards an endowment, the balance of subscriptions in the East, given to sustain our

Theological Professors for five years. With this aid, and the effort now making by our agent on our Western field, and the hope we have, that after next fall we can receive further encouragement from our own Church in the East, we believe we can in five years permanently endow the whole Institution.

REVIVALS AND CONCERT OF PRAYER.

The pecuniary results of such Institutions have their importance, but are as nothing in comparison with their spiritual interests. We are happy, therefore, to be able to report, that in answer to prayer, and as a blessing on the steady appliance of religious influence, the Lord has graciously revived his work, during the last year, in four out of the six Institutions aided by the Society.

1. *Wabash College*.—The Officers of the Institution write:—

About the first of February there began to be felt a strong desire by some hearts in College for the Spirit's gracious visitation. The seriousness commenced early in the session, and increased in depth and power until the Concert of Prayer for Colleges, when a great impulse was given to the work of God. The feeling extended to a large number, manifesting itself in more frequent and earnest prayer for the blessing, and a readiness to remove every hindrance. This was seen in a self-searching confession and re-consecration, which has characterized in no small degree this work of God. Some abandoned old hopes and sought new; others returned from long and bitter backsliding, with free and self-prompted confession, to the forsaken prayer-meeting, the neglected closet, and the corresponding duties of a life of godliness.

Such was the work in the hearts of Christians. Contemporaneous with this revival of Christian graces in God's people, was observed a corresponding thoughtfulness in some few minds. This soon resulted in a deep seriousness of a large number; and the solemn inquiry, "What shall we do to be saved?" was heard from many a burdened soul. Clear, faithful, and pungent *presentation of truth*, was the prominent instrumentality employed by the Spirit in the origin and progress of this work of grace.

Fifteen have obtained hope. Of the *forty-three* in the College classes, only *nine* profess to be without hope. All the members of the Senior and Junior classes are professors of religion. Of the former, five of the seven have made a profession since their connection with the College; and of the latter, *four* of the eight have become hopefully pious within the same period. Nearly two-thirds of our whole number appear to be truly pious.

The augmented faith, prayer and holiness of the professors of religion in College, is not the least of the valuable results of this heavenly visitation. The devotedness, zeal, fidelity, and Christian stability, attained by them in this revival, will be powerfully felt hereafter; in the communities where they may be established, especially in those churches where any of them may be called to minister. *No class has ever graduated here without having enjoyed from one to four revivals of religion.* The recent work of grace is the fourth during the last four years.

It is worthy of notice that the Annual Concert of Prayer for Colleges

has always been observed at this Institution, with deep interest. The *eight* revivals enjoyed since 1838, have all occurred in close connection with this holy convocation. This year the commencement of the revival preceded the Concert; and some of its first fruits were permitted to participate in the thanksgivings and supplications of the occasion.

Of the *sixty-five* graduates of this College, all but sixteen were professors of religion when they completed their course of study; while the next two classes give promise of presenting unbroken bands of professed followers of the Saviour, and furnishing the remarkable fact that one-half of its first fourteen classes were all professedly pious, and that *four-fifths* of all its alumni went forth from their Alma Mater the enrolled servants of the living God. To his grace let all the praise be ascribed by those who pray for its prosperity.

2. Beloit College.—The President writes :—

A few facts respecting the religious interests of the College will be in place here, and will perhaps help to bring your cause before the Churches in its true character, *as most intimately connected with the advancement of the Redeemer's kingdom.*

The first steps towards the founding of this College were taken by Home Missionaries, whose chief aim was to establish an institution of learning to subserve the interests of religion in this region. From the beginning to the present time, this object has been the prominent one before the minds of the Trustees and Faculty. Amid their many anxieties for its prosperous growth, they have been most solicitous that it may gain and maintain a character for piety, such that the Holy Ghost shall abide in it for the regeneration and sanctification of its students, and that all the influences which go forth from it, may be for the edification of the Church and the conversion of the ungodly. The sympathies and prayers of the Churches around us, are esteemed of much importance for the securing of this result. We have the most gratifying evidence that the Presbyterian and Congregational Churches, and even many of other denominations, which lie within the circle of our action, do look to this College with desire and prayer and hope for its prosperity. The warm-hearted interest and affection of Christians through this region, seem to be clustered around our enterprise as one identified with the cause of Christ. Many worldly-minded persons seem also to appreciate the religious character already gained for the Institution as an excellence, and they desire our prosperity for the sake of the general influence of such an institution on society.

Another important item, is the gathering in of pious young men to be trained mostly for the gospel ministry. On this point we are able to report favorably. All the three who first constituted our graduating class are hopelessly pious. Two of them intend to be ministers. Their influence through the whole of their course, has been healthful on the spirit of piety in the institution. It will live after them. The four members of the next class are professedly pious, and two of them are seeking the ministry. Of the eight who made up our Freshman class at the close of the year, five are members of the church, and three have already fixed their choice on the ministerial profession. About half of the members of the Preparatory Department are hopelessly pious, and a considerable part of them are studying for the sacred office. Our English department embraces a smaller proportion of pious students, but there are many who evince a decided Christian character. Several who entered this department designing only to prepare for business, have passed into the other department, and commenced studying for the ministry. The presence of our College has drawn from the Churches several young men of

promising ability and evident piety, who have consecrated themselves to the same holy calling, and are now with us in preparation for it. The anniversary of the Education Society of Wisconsin and Northern Illinois, which was held in connection with our recent Commencement, developed a deep sense on the part of a large number of ministers present, of the need of earnest efforts to raise up ministers in the West for the West, and we are assured that much will be done in the year to come, to give this direction to the thoughts and plans of Christian young men, as well as to raise means for the assistance of those who are in need.

A third point to be noticed here, is the tone of piety maintained in the College. Taking our College community as a whole, the proportion of converted persons in it is far greater than that of the most favored communities in this region, and the type of piety is fully up to the standard of our best Churches. The students have well sustained a weekly prayer-meeting among themselves. They are also disposed to improve such opportunities as are presented for doing good. During the summer term six Sabbath Schools were kept up by the students, with much interest, in neighborhoods a little out of the village, where rarely any other means of grace are enjoyed.

The last year has been marked by some tokens of the peculiar presence of the Holy Spirit among us. During the last winter six of our students were hopefully converted, and appeared, at the close of the year, established in the faith of the gospel. The graces of many of the older Christians were quickened, and our faith and hope in God were greatly encouraged.

This is the *bright side* of the picture. In connection and yet in contrast with these things, we are made sensible in various ways of the strong irreligious influence which so predominates at the West. The feeble Churches whose sympathy and aid are so cheering to us, form but a small part of the population of this region. The great majority of those in whose hands are the wealth and political influence of the country, have little regard for our enterprise, because they esteem not the Master in whose cause it has been undertaken. We have among our students representatives of almost every school of error and infidelity to be found on this field, so fertile in such rank moral poison. And that spirit of insubordination which is the very essence of rebellion against God, and the legitimate fruit of irreligious training at home, develops itself in ways to perplex and grieve us. We tremble at the thought of these influences gaining the ascendancy. We are stimulated by them to greater efforts, under the conviction that our only security against such a catastrophe, is in a humble waiting on God, with the most vigorous cultivation of the spirit of piety in all under our charge, according to our wisdom and ability.

In another aspect the presence of this unsanctified mind is a fact not to be regretted. It furnishes fit material on which we may operate directly, with such religious influence as we can exert, and hope of good results. It is no unimportant part of our work to labor for the conversion of those who are with us endowed with talent and many interesting qualities, but altogether deficient in the element of godliness. We take the testimony of some who find fault with the College for its high religious character, as more in our favor than against us. We stand upon the principle and make no secret of it any where, that our labor in the intellectual cultivation of our students, is to be subservient, so far as we can make it so, to the furtherance of religion in the Catholic spirit of the Gospel.

If to educate the children of the Church, to train ministers of the Gospel, to cultivate piety, and to labor for the conversion of souls, and to seek the general advancement of Christianity, constitute a religious work, then is ours in aim, certainly, a religious work. By God's blessing we are permitted

to say, that thus far it has been, in result, not an utter failure. Our earnest prayers are offered continually for an ever increasing success in this respect.

3. *Knox College*.—The President of the Institution says: "During the last year, between fifty and sixty of our students, including one at least in each of the College classes, were hopelessly converted to Christ."

4. *Wittenberg College*.—Prof. Conrad writes:—

We suspended all our College exercises on the day of the Concert of Prayer, and met morning and evening in our Lecture Room. These meetings were deeply solemn. As God had greatly revived us before this, every heart was filled with gratitude for God's mercies granted our own Institutions, as well as others, from year to year, and the strong desires of all hearts for continued mercies, were manifested almost in "groanings which cannot be uttered." Our meetings were deeply solemn, and produced clearer views of the importance of Colleges and Seminaries, and awakened ardent desires for their prosperity.

We have been visited by a most precious revival of religion. In the beginning of the new year we commenced special religious services. In our social meetings in the week previous, there was manifest deep self-abasement among professors, and a spirit of self-renunciation manifested itself very generally. All seemed to feel the importance of special divine influence, and God was earnestly and perseveringly besought at the throne of grace, for the outpouring of his Spirit, and so wonderfully did Jehovah manifest himself, that quite a number were convicted of sin under the first sermon addressed to the impenitent. From night to night, and day to day, the truth was declared, and never returned void, but constantly accomplished that whereunto God had sent it, viz. the conviction and conversion of sinners.

So deep and general was the religious interest in College, that, during a whole week, almost none seemed desirous to prosecute their studies, and nearly all gave their attention to the preached word. The inquiry meetings were awful in their silent solemnity. These gracious influences continued more than three weeks, during which, about twenty-five of our students professedly gave themselves to Jesus, leaving a small proportion of our whole number in an unconverted state. They have been under special religious instruction ever since, and we expect to receive them to the fellowship of the Saints next Lord's day. One-half of them will devote themselves to the ministry, and among them are some of the most promising in the College. Some of the most inveterate characters were subdued by the grace of God in this revival. We then felt, and now feel, that much of our hope in supplying our bleeding Churches with a devoted ministry, is based upon College revivals.

It is evident from the preceding narratives, that College revivals, as to their causes, their progress and results, are similar to revivals elsewhere. They come as a blessing on pungent exhibitions of the truth, and faithful Christian effort, and in answer to believing, agonizing prayer. College life with all its perils, in respect to the interests of the soul, has also its advantages. A distinguished Professor after an experience of thirty years in a New England College, made the following declara-

tion. "There is no such audience [as that composed of students] to preach to—certainly none compelled to attendance so quick to see, so sensible to feel, the glorious truth, the transcendent beauty of the religion of the Son of God, and it seems to me, the Gospel has nowhere achieved so certain and fruitful triumphs. Clear logic, and a warm heart, are never more certain to be appreciated than by an assembly of young men, too cultivated not to feel the force of argument, and still too generous not to refuse their homage to true goodness. We hear a great deal of the dangers of College, and yet I know of no place so safe for a son as a well-principled, well-ordered seat of science, nor any discipline so likely, with God's blessing, to preserve him from the dangers of the critical age of incipient manhood, as the discipline of good learning and Christian philosophy."

The President of Wabash College recently made use of the following language: "I have no doubt whatever, after an observation of ten years, that a young man is safer against moral corruption in this Institution, than in any common community in Indiana—that he is more likely to fall under religious and converting influences here, than in any village society or congregation known to us in these new countries."

Not a few seem to have the impression, that all the infidelity and vice that exist in Colleges are generated there, and are the natural, if not necessary results of the College system, and that revivals in these Institutions generally occur, in spite of these evil influences. But the above statements of the President of Beloit College, are in point to show how such Institutions reflect the state of morals, and the religious opinion of the communities with which they are surrounded. At one time, Yale College seemed given up to infidelity. In the year 1799, there were but two professors of religion in the Senior class, one in the Junior, none in the Sophomore, and only one in the Freshman class. But this state of things was only an index of what existed in the surrounding community. Yale College did not generate the infidelity. From the year 1796 to 1801, it is supposed, that exclusive of College, there were but three individuals in the city of New Haven, under twenty-five years of age, who were under the obligations of a public profession of the religion of Christ. It was within the walls of that venerable Institution, that infidelity received its first effectual check, and there, in this respect, the captivity of Zion began to be turned. "The sermons of President Dwight on Infidelity," says a late writer, "converted the College." From that high seat of intellectual power, the desolating tide was rolled back, and the land redeemed. But had not such a champion for the truth occu-

pied that commanding position, who can tell how far, and how long the withering curse might have been felt.

All this shows the immeasurable importance of having our seats of learning, not only based upon the principles of religion, but filled with Christian instructors, who shall create a religious atmosphere, and bring the living power of Christianity to bear perpetually on the minds of those who are committed to their care. Otherwise our Institutions of learning will become centres of infidelity, and every species of error and irreligion; and, consequently, send out a poisonous influence, whose deadly effects shall be felt through the whole framework of society.

ARGUMENT FROM INCREASE OF POPULATION.

Two great facts lie upon the very *surface* of our history as a nation, viz. the *slowness* of the increase of population for one hundred and fifty years or more, from the first settlement of the country, and the subsequent *rapidity* of that increase. The moral results dependent upon this comparative increase in successive periods, when considered in respect to *character* as well as numbers, are of the very highest interest to every Christian and philanthropist, and they form a subject of inquiry very closely related to the work in which this Society, in common with other benevolent organizations, is engaged.

Nothing in human history is more sublime or wonderful, than the unfoldings of Divine Providence in reference to this country. Not to dwell on the fact, that some fifty-five centuries in the history of the world had elapsed when the knowledge of its existence was conveyed by Columbus to the inhabitants of the Old World, it is well known that, long after the discovery, all attempts to colonize or settle New England, for the mere purposes of gain or trade, were signal failures. "The design of those attempts," says Cotton Mather, "being aimed no higher than the advancement of some worldly interest, a constant series of disasters confounded them till a plantation was erected upon the nobler designs of Christianity." Kingdoms were "sifted" in order to find such men as would preface their first civil compact framed on board the Mayflower, with the solemn declaration; "In the name of God, Amen. Having undertaken for the glory of God, and the advancement of the Christian faith, a voyage to plant the first colony in Northern Virginia," as New England was then called. From the very first, they were tremblingly alive to every influ-

ence which might in any measure tend to defeat that design. They were distressed because *one* openly immoral and wicked man, by some "unaccountable trickery," was shuffled in among them, and so brought the contagion of his example with the first Colony. Some others of a similar character, subsequently introduced by the Merchant Adventurers, were *shipped back* to England at the expense of the Colony.

At this early period two facts were constantly coincident, viz., the slowness of the increase of population, and the *homogeneousness* of that increase. The Plymouth colony at its commencement, numbered only one hundred and one individuals, and that of Massachusetts Bay about one hundred. The population of the former did not exceed three hundred ten years after the arrival of the May Flower, and the whole number of emigrants to New England for the first twenty years of its history, did not much exceed twenty-one thousand, constituting some four thousand families. After this the importation of settlers ceased, the motives to emigration having been removed by a change of affairs in England, so that for the next twenty years very little addition was made to the population of the colonies from this source. The entire population of New England in 1675, was only 55,000, and that of the twelve oldest states did not exceed 200,000 in 1688, more than eighty years after the first settlement of Jamestown.

This slowness of increase gave time for the nation to consolidate and work out the great experiment of a free government. The true principles of civil and religious freedom had opportunity to take deep root, and moral and religious influences to get full possession of the national mind and heart. A divine hand seems almost *visibly* to have held the flood-gates of the Old World, till it should be safe for the precious heritage in the New to have them opened. We have to go back only about one hundred years in our history, to reach a point where Spain held the Gulf of Mexico, and commanded the mouth of the Mississippi, when the Atlantic coast, from Maine to Georgia, owned the sovereignty of England, and when France was perfecting her scheme of empire over all the magnificent valley drained by the Father of Waters. Then a most intense interest hung over the problem by what race of men, by what forms of society, and by what faith and worship, this whole land should be occupied. But the power of Spain vanished, and that of France yielded to British domination, and thus the nation in its infancy was saved from the blighting influence of Rome. As a double ground of security on this point, the Order of the Jesuits was suppressed in 1773, and for a period of 41 years, the supply of Romish missionaries from that source

was almost entirely cut off. One hundred and fifty years after the settlement of New England, Rome could not boast in this country of more than some forty priests.

The war of the Revolution followed. British power vanished from these States, and a free government was established, which threw its broad shield over our glorious land. Without violence we might appropriate to ourselves the language of the Psalmist:—*Thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it. Thou preparedst room before it and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the Sea and her branches unto the River.*

RAPIDITY AND SOURCES OF INCREASE.

At this point in our history commences the rush of national advancement. From the year 1790, when the first regular census was taken, we can, of course, trace with accuracy the total increase of population in successive periods. And the *sources* of this increase as *indicative of its character*, forms a most interesting subject of inquiry. Very different opinions have been entertained as to the proportion of this increase which has been derived from *foreign immigration*. The number of foreigners by birth who landed on our shores during the sixty years extending from 1790 to 1850, according to the estimates of some writers on the subject, did not exceed 3,000,000, while others have placed it as high as 5,000,000. Dr. Chickering, of Boston, who is distinguished for laborious investigation and careful computation in reference to this subject, makes the total foreign influx for this period, 5,205,706. But the number of white persons in this country, according to the census of 1790, was 3,172,534. If, therefore, we were to consider all these as Americans, and compute their natural increase at $2\frac{1}{4}$ per cent per annum, (which is found to be about the average rate,) it would amount to 8,642,157, in the space of 60 years ending in 1850. Then if we were to take the 5,205,706 foreigners by birth, together with their children and descendants, computed at the same rate as above, from their successive periods of arrival, we should have an increase from this source of 7,817,385. Then, if the same proportion between these two sources of increase should continue for five years, the native and the foreign element, so far as increase is concerned, would be equal. If it should continue till 1865,

when the white population of the country will probably exceed thirty millions, the foreign element will be more numerous than all those who belong to the stock of the 3,172,534, who were in the country in 1790. Were we to take as the basis of our calculation the medium estimate of 4,000,000, for the increase of foreigners by birth, during the sixty years, these results would of course be proportionably delayed. It should be remembered, however, that what has been above denominated the "foreign element," is composed not only of foreigners *by birth*, but of their children and descendants in this country. The latter are supposed to constitute one-third of the whole. It should also be remembered that one or two generations are ordinarily sufficient to obliterate most of the traces of foreign origin, so rapidly does the process of *fusion* go on in our great American crucible.

We may also institute a comparison between the whole natural increase of our native-born white population and that produced simply by the influx of *foreigners by birth*. It has been found by careful estimates, that while the foreign influx has been rapidly increasing; yet in no one of the six successive decades ending in 1850, did it equal one half of the whole natural increase of the white population. In the last decade, however, the foreign element gained rapidly on this increase. The number of white inhabitants by the census of 1850, was 19,630,019. Our whole natural increase on this basis, for the year 1851, at the rate of $2\frac{1}{4}$ per cent. per annum, would be 441,675.

But for the first ten months of the current year, (according to information derived from the Commissioners of Emigration,) the number of foreigners landed at New-York has been 247,919. Estimating the arrivals for the remaining two months according to the proportion of some former years for the same period, the number for the whole year would be about 290,000. By the investigations of Dr. Chickering, it was found that for a period of twenty-six years, ending in 1846, not less than 65 per cent. of all the foreigners registered at custom-houses, and reported to Congress, were landed at New-York. By subsequent changes in routes and facilities for travel, the proportion has probably been still larger for the last four years. If we were to put it at 75 per cent. it would make the entire number registered and reported to Congress for 1851, something over 386,000. This is exclusive of the Pacific coast. But according to Dr. Chickering, the number of immigrants not registered, together with those which reach the States through the British Provinces, is variously estimated from 25 to 50 per cent. of the number registered and reported. If we allow

only 20 per cent. in view of the fact that of late years the proportion passing through the British Provinces has materially lessened, it would still make the total immigration for the year 1851, amount to 463,200. From this it would appear that at the lowest estimate the number of foreigners that will reach this country during the current year, will exceed the whole natural increase of our white population for the same period.

AMERICAN DESTINY.

No one can look at these facts, without being convinced that we have here in the process of solution, one of the grandest problems of human history. The same Divine hand which once closed the flood-gates, seems now *as visibly* holding them open. From more than a score of kingdoms and nations, the living tides unite, and pour their accumulated floods upon our shores. No human power can turn them back, and no human foresight can decide what is to be the final result. The multitudes who come, will bring with them the principles and habits in which they were educated in the Old World, and then not only be admitted to a participation of all the blessings of this grand Asylum of the oppressed, but speedily invested with all the rights and powers of American citizens, and thus throw their whole weight into the scale of national destiny.

The limits of this Report forbid any attempt to show, by careful analysis of the character of this foreign influx, the true grounds of *hope* and *fear* in respect to the final result. At the best, it could only be mere *conjecture*. That result is yet hidden in the deep mysteries of Providence. The *supposition* that it will be the *salvation* of those who come, rather than the *destruction* of those who are here, would be in apparent harmony with the previous developments of Providence, and certainly in harmony with the fervent desires of every Christian or philanthropic heart. With such a result in view, our shout of welcome to the oppressed from every dark land, would rise in enthusiasm and in power, proportioned to the swelling of the living tide. With the contrary in view, a chill of horror might well seize the nation.

So far as *numbers* are concerned, it is clear that unless the annual immigration of foreigners increases rapidly, it must *relatively decline*, as compared with the increase of the native element. On a basis of 45,000,000, our natural increase would be one million annually. But our population will probably reach that amount by the year 1875.

It follows, therefore, that the annual foreign influx must be

very nearly doubled over that of the present year, in order to hold the same proportion to the annual natural increase which it does at present. Will this be the result?

At no distant period this foreign influx, considered in reference to some of its principal sources, it would seem, must *decline* rather than increase. It is estimated, that during the last ten years, 60 per cent. of the whole foreign influx was from Ireland. But at this rate, the Emerald Isle would soon be depopulated. According to an official statement, the decrease of the population of that Island between 1841 and 1851; has been 1,659,330, or over 20 per cent. Allowing for the natural increase during this period, and for the destruction of half a million by famine, there is good evidence that over two millions emigrated during that period. Motives to emigration, therefore, are likely to be lessened, and thus the influx into this country from that source, essentially diminished. In some parts of the Island, there is already an active demand for agricultural laborers.

The other great source of foreign increase, is Germany. The average number of Germans landed annually at New-York alone, for the three years ending in 1850, equalled fifty thousand. And for the same period, German and Irish emigrants composed more than 77 per cent. of the entire foreign influx into that port, and the proportion for the present year, thus far, has been still larger.*

Whether the tide from Germany will in future increase or diminish, is a question which no human calculation can settle. It has a fountain of nearly forty millions, while that of Ireland is reduced to less than seven millions. There can be no doubt, that tendencies to migration will increase the world over, as facilities for it are multiplied. These will soon be such, that population will flow from the densely peopled to the vacant portions of the earth's surface, almost as easily and naturally, as the radiation of heat goes on between bodies of varying temperatures.

But the European tide to this country *generally* may receive a check in consequence of political changes, for which that old continent seems to be in a state of rapid preparation. Those ancient homes would have new attractions in con-

* According to the records of the Commissioners of Emigration, the following is the number of *foreigners* registered at the port of New York, for the first ten months of 1851, viz., Ireland. 139,550; Germany, 58,964; England, 24,298; Scotland, 6534; Wales, 1972; France, 5220; Spain, 262; Switzerland, 4083; Holland, 1674; Norway, 2096; Sweden, 863; Denmark, 217; Italy, 563; Portugal, 26; Belgium, 324; West Indies, 509; Nova Scotia, 72; Sardinia, 49; S. America, 107; Canada, 41; China, 3; Sicily, 11; Mexico, 41; Russia, 21; E. Indies, 10; Turkey, 3; Greece, 1; Unknown, 405.

sequence of these changes, and thus the motives to emigration not only be lessened, but the tide might even be *reversed*, at least so far as to throw great numbers back from this land of their adoption. Moreover, the despots of Europe may find their subjects, as King Charles and Archbishop Laud did the Puritans of Massachusetts, more dangerous in the New World than at home, and thus be led to *check* rather than stimulate emigration.

On the whole, it seems reasonable to conclude, that the day is not very far distant, when the proportion of foreign immigrants, which for a few years has been so rapidly gaining on our natural increase, will have reached its *relative maximum*, and consequently, that our dangers as a nation, so far as they arise from this source, will be continually diminishing. A single ship-load of emigrants, such as now arrives at New-York almost every day in the week, would have been sufficient to have changed the balance of power, for good or for evil, in the infant colonies of New England. It would have required nearly 300 years for the population of New England, at its average rate of increase for the first twenty years, to have equalled the number of foreign immigrants that will be landed at the single port of New-York during the present year. But even this influx will be *relatively* small when our population reaches fifty millions, and would hardly be noticeable when it rises to one hundred millions. Though still in itself large, its floods would be poured into an *ocean*. Can the *accumulated* floods, as they swell from period to period, towards ocean magnitude, be *kept pure*, so that they can *purify* the living tides as they flow in from the four winds? This is our GREAT NATIONAL QUESTION.

RELATIONS OF THE SOCIETY TO THE QUESTION.

The position which we have now gained, enables us to see and feel the unspeakable importance of giving the utmost possible vigor to *every instrumentality* which is adapted to aid in the enlightenment and salvation of this nation. And it furnishes an argument of great cogency, in favor of the work in which the Society is engaged. We are no experimenters, except as to the mode of its accomplishment. The work itself has been the *vocation* of the churches which the Society represents, in every period of their history. It is pre-eminently *Puritan* work. And to show what Puritanism has already achieved in this direction, a single fact only need here be stated. According to the American Almanac for 1850, the

total number of graduates of American Colleges, was then about 49,000, and of these some 42,000, or about six-sevenths were educated in Institutions mainly under the influence of Congregationalists and Presbyterians.

Volumes would not suffice to trace out the influence of this noble band of educated men, through all their varied spheres of action, as jurists, legislators, teachers, authors, ministers of the everlasting gospel,—in a word, filling every department where the agency of mind could be felt. That influence has operated with incalculable power for good, through the whole frame-work of American Society. Each mind has constituted a living central power, impelling other minds, and on every hand created impulses that will be felt so long as the nation has a being. The past, at least, is secure.

But how in future shall these churches do their appropriate part in the sublimest work ever committed to human instrumentality, *the enlightenment and salvation of America*? Every thing in their history shows, that, under God, their mightiest influence for good must flow through these old channels, *educational Institutions, and an educated and evangelical ministry*. If weak here, the whole head of their system of evangelism is sick, and the whole heart faint. Previous to the organization of this Society, however, that system *at the West*, was rapidly sinking into this very condition, so far as it depended upon *Educational Institutions*. And the idea which was the germ of the Society, had its origin, so far as human agency is concerned, in the agony created by a knowledge of this fact.

And no higher evidence is needed of vast good effected, than that in the case of each Institution aided, its influence has reached the seat of vitality, and imparted new life and vigor to the whole system. Already some 500 young men, trained within the walls of these Institutions, have entered the Missionary field at home or abroad, and they will now be able annually to furnish laborers in increasing bands, for the boundless harvest of the West, as well as that of the heathen world.

DEFICIENCY OF MINISTERS.

The present exceeding urgency in respect to that other vital interest of our churches, viz., an *educated and evangelical ministry*, gives greatly increased importance to the work in which the Society is engaged. The degree of that urgency will appear from the following statement of facts. If we take

a period of thirty years, ending in 1850, and examine the triennial catalogues of the five principal Theological Seminaries in New England and New-York, connected with the churches that sustain this Society, viz., Andover, Yale, Bangor, Union and Auburn, we shall reach very nearly the following result. Number of ministers during the first period of *five years*, three hundred; for the second, ending in 1830, three hundred and ninety-six; for the third, ending 1835, four hundred and fifty-five; for the fourth, ending 1840, five hundred and ninety-three; for the fifth, ending 1845, five hundred and thirty; and for the sixth, ending in 1850, four hundred and ninety. It will be seen that the number for the period ending in 1850, is thirty-six less than for the five years ending in 1845, and one hundred and three less than for the five years ending in 1840, when it reached its maximum. In the case of Union Theological Seminary, the first graduating class was sent out in 1838.

If we look at the number furnished in individual years, we shall find a gradual increase from 1820 to 1838, when it reached its highest point, one hundred and sixty-eight. From that year there is a constant decrease, till the number falls below one hundred, and with the exception of a single year, it never rose above one hundred from 1843 to 1850. These statistics, of course, affect the subject so far only as the five Theological Institutions above named are concerned, and the Triennial Catalogue of one of these, gives the number of the Junior instead of the graduating class, from year to year. Still, these five institutions are the main sources of supply to the ministry, so far as the districts of country in which they are situated, and the denominations with which they are connected are concerned, and the result to which they lead us is sufficiently accurate for all practical purposes. It should here be remembered that, since the time when our rate of supply reached its maximum, a million of square miles have been added to our national domain, five to the number of States, and six millions to our population. It is estimated that some sixty pastors of churches in New England and New-York, connected with the denominations which sustain this Society, are removed annually by death. This would leave each year some forty of those who are furnished from the above-named sources, to supply the newly formed churches in the Eastern section of the country, and for aggressive movements over our vast Western domain, and throughout the heathen world.

New Institutions have, in the mean time, risen up at the West, which have furnished laborers in considerable numbers, but *throughout that whole region*, the destitutions are deplorable. To show this, testimony need not here be adduced from

more than two sources. The General Assembly of the Presbyterian Church, convened at Utica in May last, makes use of the following language :

That in the external condition of our Church which occasions most anxiety, is the great and growing scarcity of well qualified and faithful ministers. From every quarter of the West, Southwest and Northwest, the complaint on this ground is urged in a manner that has deeply affected our minds. Not only is the want of ministers sorely felt on the field so as to be the principal cause of whatever distress exists there, and of the danger that threatens the permanency of not a few Churches, but there seems to be no promise nor prospect of a speedy adequate supply, nor even that the difficulty is not to become greater rather than less. It is a most alarming fact that, as compared with former years, the number of young men preparing for the sacred office is very small.

The men who testified in this case from every quarter of the West, Southwest and Northwest, were eye-witnesses of the desolations which they described, and consequently knew whereof they affirmed. Similar testimony is borne by the Secretaries of the American Home Missionary Society. In the Home Missionary for the month of September, they make the following emphatic declaration: "THE GREATEST OBSTACLE TO THE WORK OF EVANGELIZATION AND "CHURCH EXTENSION" AT THE WEST, IS THE WANT OF COMPETENT MINISTERS OF THE GOSPEL."

This obstacle must be removed, or not only will the wheels of that sublime enterprise be blocked, but untold disasters come upon our whole system of evangelism. At this rate, how shall we do our part towards imbuing our accumulating millions with the influences of the Gospel? Who in the name of Christ shall take possession of the young empires that in such rapid succession are rising into being throughout the West? Facts in abundance are contained in this and previous Reports, to show *how intimately such Institutions as the Society aids stand connected with the work of furnishing the Churches with an educated and evangelical ministry.* This, however, is very far from revealing their full power for good, and if this Society can succeed in establishing here and there, within the limits of the new States, Institutions of learning, furnished with all needed appliances for the work of instruction, and manned by men, not only of learning, but of faith and prayer; Institutions that shall grow with their growth, and strengthen with their strength, and do for the communities with which they are surrounded, what the older Colleges of the country have done for the nation, it will accomplish a work whose glory will only brighten with revolving centuries.

To this work we are urged by a voice coming down to us

through a long line of noble Puritan ancestors who, with a breadth of vision embracing future ages, gave themselves to it in the very infancy of Society as their great work. We are urged to it by patriotism and philanthropy, by our obligations to God, and by the consideration that we can open no channels through which our influence may be made to bear with a wider scope, or a more lasting and blessed effect upon the final destiny of this nation. Although the results already secured through the instrumentality of the Society are small in comparison with our desires, and the real necessities of the case, and still smaller when compared with future demands, yet, through the blessing of God, they are truly great, And in these results, and in the showers of grace sent down upon the Institutions, aided as well as in the bands of youth consecrated to the service of Christ, already sent forth from their walls, we have the highest encouragement to address ourselves with renewed energy, to the prosecution of our sublime enterprise.

God in his Providence, is bringing a very peculiar combination of motives to rouse his people of every name to their utmost effort, for the salvation of this nation. There is *peril* enough to awaken every salutary *fear* ; *hope* enough to call forth their utmost energy ; *uncertainty* enough, as to the final issue, to prevent any relaxation of effort or vigilance ; magnitude enough, as to the interests at stake, to oppress the soul, and obstacles sufficiently numerous and formidable to set mere human agency at defiance, and consequently to penetrate the whole Church with the conviction that NOTHING SHORT OF THE MIGHTY POWER OF GOD CAN TURN ARIGHT THE SCALE DESTINY.

In behalf of the Board of Directors.

THERON BALDWIN,
Corresponding Secretary.

DONATIONS

Received since the last Report, including those upon the fields of the Western Education Society, and the Central American Education Society—together with subscriptions to the Endowment-Fund.

Acworth, N. H., in part to cons. Mrs. Lucia Eliza Wright, L. M.....	\$9 00	Brooklyn, Ct.....	\$14 75
Agawam, Mass.....	10 00	Brookline, Mass., Harvard Church....	52 39
Albany, N. Y., 4th Pres. Ch.....	24 23	Baldwinsville, N. Y.....	7 00
Amherst, N. H.....	8 50	Barre Center, ".....	5 96
" " Benevolent Soc., by I. A. Wheat.....	18 20	Batavia, ".....	16 46
Amherst, Mass., East Parish, in part to cons. Rev. Mr. Woodworth L. M.....	20 00	Bellona, ".....	25 57
Amesbury, Mass.....	25 23	Bethel, ".....	5 88
Andover North, Mass., to cons. Dea. Jedediah Farnham L. M.....	31 50	Berkshire, ".....	16 95
Andover, Mass., Chapel Congregation, of which \$30 to cons. Rev. A. L. Chapin, Pres. of Beloit College L. M.....	86 06	Binghamton, " Pres. Ch.....	43 00
" " South Church.....	89 18	" " Rev. P. Lockwood, in part to cons. himself L. M.....	10 00
" " West Parish.....	10 08	" " Cong. Ch.....	15 00
Ashland " to cons. Rev. Wm. M. Thayer, L. M.....	30 00	Brighton ".....	9 09
Augusta, N. Y. Rev. O. Bartholomew.....	2 00	Brockport, N. Y., which cons. Mr. J. G. K. Truair L. M.....	31 76
Albion, " " of which \$30 to cons. Rev. A. L. Brooks L. M.....	34 16	Buffalo, N. Y. 1st Pres. Ch. of which \$30 by Dea. I. Goodell, to cons. Rev. M. L. R. P. Thompson, D. D. L. M.....	76 50
Auburn, " " 1st Pres. Ch.....	106 12	Byron, N. Y.....	5 00
" " 2nd Ch.....	27 00	Cambridge, Mass., by M. R. T.....	3 25
Bedford, Mass., to cons. Rev. Oren Sikes, L. M.....	30 35	Canton, Con.....	27 00
Bethel, Con., Cong. Ch.....	18 30	Catskill, N. Y., Pres. Ch.....	35 96
Berlin, ".....	9 00	Colebrook, Con.....	16 25
Beverly, Mass., Washington St. Ch.....	15 93	Concord, N. H.....	15 50
" " Dane St. Soc.....	28 50	Collinsville, Ct.....	25 00
Belville " Mrs. M. Greenleaf, of which \$25 for Marietta College.....	125 00	Charlestown, Mass., Winthrop Ch.....	55 60
" " Soc., Rev. D. T. Fiske	25 75	Cheshire, Ct., Wm. Law, to cons. Jno. Elliott Law L. M.....	30 00
Birmingham, Ct., of which \$30 to cons. the Pastor Rev. Chas. Dickinson L. M Geo. W. Sheldon, in part to cons. himself L. M. \$15. Dr. M. B. Bassett, in part to cons. himself L. M. \$15.....	61 75	" " others.....	27 17
Boston, Mass. [vide Endowment Fund]		Chester, N. H., Cong Ch.....	20 72
" " Essex St. Church, Abner Kingman, to cons. himself L. M. \$100, col. \$79 07.....	179 07	Chicopee, Mass.....	7 56
" " Mount Vernon Ch collection of which \$75 for Marietta College.....	150 00	Chicopee Falls, Mass.....	21 34
" " Park St. Ch. col. of which \$30 by Dea. J. Bumstead to cons. himself L. M.....	87 99	Cromwell, Ct.....	14 93
" " Old South Church individuals, of which \$30 by Jonathan French, to cons. himself L. M.....	83 00	Canandaigua, N. Y.....	40 28
" " Salem St. Ch. collection.....	66 50	Candor, ".....	14 00
" " Bowdoin St. Ch. individ.....	46 00	" " A. Hart, Esq.....	25 00
Boyleston, Mass., in part to cons. Rev. W. H. Sanford L. M.....	27 44	Castleton, ".....	21 68
Bloomfield, N. J., Pres. Ch.....	33 00	Cato 4 Corners, ".....	15 00
Bradford, Mass.....	26 00	Cayuga, ".....	25 69
Bristol, R. I., Balance to cons. Rev. Thos. Shepard L. M.....	5 00	Clarkson, " balance to cons. Rev. R. S. Goodman L. M.....	16 66
Brimfield, Mass., to cons. Rev. Jason Morse L. M.....	30 00	Cooperstown, " Rev J. A. Priest, (refunded).....	40 00
Brooklyn, N. Y., 1st Pres. Ch.....	379 84	Columbus, ".....	3 00
" " 2d " " of which \$37 03 for Cent. Ed. Soc.....	76 23	Corning, ".....	11 73
" " 3d " ".....	35 66	Cortlandville " in part to cons. Rev. R. H. Dunham L. M.....	16 02
" " Plymouth Church, for Western Colleges.....	168 28	Coventry, " 2d Cong. Ch.....	26 00
		" " Mrs. E. A. Hoyt, in part, cons. James Phillips Hoyt, L. M.....	10 00
		Danbury, Ct., 1st Cong. Ch.....	25 50
		Dedham, Mass., Mrs. Abigail B. Burgess, for Beloit College.....	50 00
		Derby, Ct., of which \$30 to cons. Rev. Jesse Guernsey L. M.....	36 25
		Dorchester, Mass. Soc., Rev. Mr. Means, Dracut, Mass. Rev. G. W. Thompson, in part to cons. himself L. M. \$10. Dea. Sam. Worcester, in part to cons. himself L. M. \$10. others \$9.....	173 00
		Dunkirk, ".....	29 00
		East Hampton, Mass., Collection.....	12 78
		" " E. Smith.....	8 86
		Enfield, Ct., of which \$30 to cons. Rev. C. A. G. Brigham L. M.....	5 43
		" " Mass., Enfield Benevolent Soc.....	20 00
		East Palmyra, N. Y.....	25 00
		Elbridge, ".....	31 90
			100 00
			15 22
			7 04

Elmira, " Pres. Ch. of which \$10 by H. D. Treadwell, in part to cons. himself L. M.	\$55 67	Ipswich, Mass., South Ch. and Soc., of which \$30 to cons. N. Lord, Jun. Esq., L. M.; balance in part to cons. — L. M.	\$15 00
Fairhaven, Mass. 1st Cong. Ch. and Soc.	33 25	" " Rev. C. Kimball	1 00
Falmouth, " Y. L. H. Miss Soc., to cons. Rev. H. B. Hooker, L. M.	30 00	Jordan, N. Y.	13 65
Farmington, Ct., of which \$30 to cons. Rev. Noah Porter, D. D. L. M.	43 11	Jamestown, N. Y., Pres. Ch., in part to cons. Rev. H. G. Blinn L. M.	20 50
Fitchburg, Mass.	53 57	" " Cong. Ch., in part to cons. Rev. S. P. Marvin L. M.	15 00
Fitzwilliam, N. H., to cons. Mrs. Mary Sabin, L. M., for Iowa College.	31 01	Keene, N. H.	13 00
Foxboro, Mass., to cons. Daniels Carpenter L. M.	30 00	Lenox, Mass., Oliver Peck, to cons. George O. Peck L. M.	30 00
Framingham, Mass., Hollis Evang. Soc.	29 40	" " of which \$60 to cons. Rev. H. Neill and Mrs. Neill L. M.'s.	60 50
Payetteville, N. Y.	21 84	" " Sam'l Belden, for Legacy of Catharine M. Belden	100 00
Fowlersville "	6 71	Leominster, Mass.	36 78
Fredonia, "	13 34	Little Compton, R. I. to cons. Rev. Samuel Beane, L. M.	30 00
Fulton, "	31 00	Lincoln, Mass., Soc. Rev. W. C. Jackson to cons. him L. M.	32 00
Goshen, Ct.	33 07	Lowell, Mass., 1st Ch., of which \$60 to cons. Rev. Willard Child, D. D. and John P. Fiske, L. M.'s.	73 79
Glen's Falls, N. Y., Pres. Ch.	20 15	" " John-st. Ch.	11 38
Granoy, Mass.	19 40	" " Kirk-st. Ch. and Soc.	60 50
Greenwich, Ct., 1st Cong. Ch. in full to cons. Rev. E. B. S. Bissell L. M.	9 00	Londonderry, N. H., in part to cons. F. D. Jackson L. M.	15 00
" " 2d Cong. Ch.	111 14	" " Charles Hard.	10 00
Great Barrington, Mass., in part of a permanent scholarship.	154 19	Lancaster, N. Y.	38 36
Griswold, Ct.	22 70	La Fayette, "	11 87
Groton, Mass., to cons. Rev. Mr. Bulkley L. M.	35 00	Le Roy, "	23 10
Geneseo, N. Y., of which \$30 to cons. Rev. F. De. W. Ward, L. M.	61 10	Lyons, " which cons. Rev. Ch's Hawley L. M.	40 00
Geneva, " 1st Pres. Ch., of which \$30 to cons. Rev. Wm. Hogarth L. M.	100 50	Manchester, N. H., H. T. Mowhitt, in part to cons. himself L. M. \$15; M. E. Dodge, in part to cons. Mrs. Orra B. Dodge L. M. \$10; others, \$42 50.	67 50
" " H. H. Seelye, Esq.	100 00	Manchester, Ct., Rev. B. F. Northrop, by E. Kimball.	50 00
" " Ladies' Ed Soc.	6 00	Manchester, England, S. Thornton, Esq., of which \$90 to cons. Mrs. Henrietta Dana, Mrs. Mary J. Blackler, and Mrs. Harriet Hooper L. M. S.	148 83
Hadley, Mass. 1st Ch., to cons. the Pastor Rev. Rowland Ayres L. M.	30 00	Mason Village, N. H.	37 00
" " 3d Ch.	39 61	Methuen, Mass., of which \$30 to cons. Hon. John Tenney L. M.	41 00
Hampden, Ct., Mt. Carmel Soc.	17 82	Middletown, Ct., 1st Ch. collection.	74 12
Hampden Plains, Ct.	11 00	" " Dea. Henry J. Ward	30 00
Hanover, N. J., 1st Pres. Ch.	19 13	" " South Ch., individuals	14 00
Hancock, N. H., Cong. Soc.	11 00	Middleboro, Mass., 1st Ch., of which \$30 by Jno. Hartshorn, of Boston, to cons. Rev. Isaiah C. Thatcher L. M.	49 00
Hatfield, Mass., of which \$30 to cons. Rev. J. O. Knapp L. M.	64 51	Milford, Ct., 1st Ch.	25 00
Hartford, Ct., Center Ch.	186 25	" " 2nd.	10 00
" " a bequest from Mrs. Ruth, and M. Patten, by F. Parsons, Executor.	100 00	Milford, Mass.	41 00
" " Individuals in South Ch.	8 25	Monson, Mass., in part.	17 53
" " North Ch.	78 23	Montgomery, N. Y., Pres. Ch.	40 00
Haverhill, Mass., of which \$30 to cons. Rev. B. F. Hosford L. M.	41 50	Manlius, "	29 27
" " \$18 in part to cons. Mrs. Mary S. Hosford, L. M.	40 00	Marion, "	3 00
" " David Marsh, in part to cons. Rev. Geo. W. Kelly L. M.	15 00	Medina, "	26 79
Haverstraw, N. Y., 1st Pres. Ch., of which \$30 by A. B. Conger, to cons. Rev. J. H. Trowbridge L. M.	43 05	Moravia, "	5 00
Hinsdale, Mass.	60 50	Mount Morris, "	12 22
Holden, "	10 65	Nashua, N. H., Pearl-st. Ch.	38 00
Holliston, " to cons. Rev. J. T. Tucker L. M.	41 50	" " L. W. Noyes, in part to cons. himself L. M.	15 00
Hopkinton, Mass.	32 25	Naugatuck, Ct., of which \$30 to cons. Rev. C. S. Sherman L. M.	38 94
Havana, N. Y., to cons. Rev. M. Huggins L. M.	30 00	Newark, N. J., 1st Ch.	182 30
Holley, N. Y., a balance.	1 21	" " 2nd "	83 00
Homer, "	44 41		
Hornellsville, N. Y.	17 00		
Huron, "	20 31		
Ithaca, "	33 12		
Indiana, J. M. Sad.	1 00		
Ipswich, Mass., 1st Cong. Ch. and Soc., to cons. Rev. Robert Southgate L. M.	43 37		

Newark, N. J., 3rd " Daniel Price, to cons. Mrs. C. Price L. M., \$30; J. A. Ailing, for Wittenberg College, \$15; H. Ailing, \$5; F. S. Thomas, \$5.....	\$55 00	North Weymouth, Mass.....	\$33 97
" " " Park Ch.....	39 08	Newark, N. Y., of which \$10 by A. F. Cressy, in part to cons. himself L. M.....	29 42
" " " Central Ch.....	18 62	Newark Valley, N. Y.....	17 75
New Haven, Ct., Chapel-st Ch.....	67 20	New Haven, " " Mrs. Ralph Robinson.....	5 00
" " " Center Ch.....	260 50	Norwich, N. Y.....	17 00
" " " North Ch.....	112 00	Nunda, ".....	40 18
" " " Yale College.....	65 00	Oaks Corners, N. Y.....	1 06
" " " College-st. Ch. coll.....	42 77	Orange, N. J., 1st Pres. Ch.....	21 94
" " " Howe-st. Ch.....	26 25	" " " 2nd " M. O. Halsted \$50, others \$32 70.....	82 70
" " " Charles Atwater 600 acres Illinois lands.....			8 00
New London, " 1st Ch.....	27 00	Orange, Ct.....	
" " 2nd ".....	137 00	Oswego, N. Y., Female Benevolent Society.....	47 29
New Ipswich, N. H.....	151 35	Ovid, ".....	20 00
Newbury, Mass., of which \$15 by Dea. N. Little, in full to cons. himself L. M., New-York City, Mercer-st. Ch.....	26 50 714 57	Oswego " Pres. Ch.....	37 13
" " " " " Ladies' Association.....	465 60	" " Cong. Ch.....	6 89
" " " " " Central Ch.....	61 00	Oxford, Mass., of which \$30 to cons. Rev. Horatio Bardwell L. M.....	52 00
" " " " " Spring-st. Ch. Ed. Soc.....	178 30	Painted Post, N. Y.....	22 90
" " " " " Brainerd Ch.....	183 57	Palmyra, N. Y., of which \$30 to cons. Rev. H. Eaton L. M. E. C. Wilder, \$10 in part to cons. himself L. M.....	48 93
" " " " " Carmine-st. Ch.....	86 09	Paxton, Mass., in part to cons. Rev. William Phipps L. M.....	10 00
" " " " " Allen-st. Ch.....	40 00	Pelham, N. H., in part to cons. Mrs. S. Hamlet L. M., \$10, in part to cons. Mrs. Abiah Cutter L. M., \$5, others \$21 56.....	36 56
" " " " " 13th-st Pres Ch.....	37 40	Penn Yan, N. Y., Pres. Ch.....	32 97
" " " " " 11th-st Pres. Ch.....	28 65	" " Cong. Ch.....	6 73
" " " " " Broadway Tabernacle Collections by A. G. Phelps, Jun.....	14 95 51 39 170 00	Pittsford, ".....	23 58
" " " " " Miscellaneous:—		Pompey Hill, N. Y.....	13 14
" " " " " A. G. Phelps, Jun.....	200 00	Portsmouth, N. H., to cons. Dea. Daniel Knight L. M., \$30, J. M. Mathers, in part to cons. Mrs. A. E. Mathers L. M., \$10, others \$15.....	55 00
" " " " " Edward Cray.....	20 00	Poughkeepsie, N. Y., a friend, for Marietta College.....	25 00
" " " " " a free gift.....	10 00	Pomfret, Ct., of which \$30 to cons. Rev. Daniel Hunt L. M.....	46 25
" " " " " John McComb.....	15 00	Plymouth, N. H., of which \$60 to cons. the pastor, Rev. Wm. R. Jewett, and Wm. C. Thompson, Esq., L. M's.....	63 50
" " " " " by a lady.....	6 00	Plymouth Hollow, Ct.....	28 90
" " " " " C. Butler.....	15 00	Plymouth, Ct., 1st Ch., of which \$30 to cons. Rev. Ephraim Lyman L. M.....	55 00
" " " " " Col. Loomis, U. S. A.....	20 00	" " Henry Terry, to cons. himself L. M.....	30 00
" " " " " W. E. Dodge.....	50 00	Pleasant Valley, N. Y., Pres. Ch.....	4 00
" " " " " James Stokes.....	50 00	Philadelphia, Pa., 1st Pres. Ch.....	369 50
" " " " " Rev. John Spaulding.....	20 00	Providence, R. I., Beneficent Ch.....	110 00
" " " " " G. R. Lockwood.....	10 00	" " Richmond-st. Ch.....	140 00
" " " " " H. Bange, to cons. himself L. M.....	30 00	" " High-st. Ch.....	52 20
" " " " " H. M.....	30 00	" " Col. in — Ch.....	9 00
" " " " " Rev. J. P. Thompson books (for Ill. Coll.).....	25 00	Providence, R. I., E. Carrington, to cons. Mrs. L. Carrington L. M., \$30; A. Gay, Jr., in full, to cons. himself L. M. \$15; R. H. Ives, \$20; T. S. James, \$15; L. P. Child, \$10; Mrs. Rogers, \$2; Miss Jackson, \$3; L. Greene, \$2; S. Adams, \$5; Z. Brown, \$1; R. Waterman, \$5; S. S. Wardwell, \$1; R. Chandler, \$1; W. W. Hoppin, \$10; S. B. Tobey, \$5; Mrs. H. Ives, \$15.....	140 00
" " " " " Rev. E. R. Fairchild.....	5 00	Princeton, Mass., of which \$30 to cons. Dea. Temple L. M.....	41 22
" " " " " Rev. W. H. Bidwell.....	100 00	Prattsburgh, N. Y.....	27 00
" " " " " Rev. Harman Loomis.....	10 00	" " Ladies' Ed. Soc.....	12 74
" " " " " J. W. Benedict.....	50 00	Pulney, ".....	13 70
New Braintree, Mass., to cons. Rev. John Fiske, D.D., L. M.....	41 11	Reading, Mass., South Parish, balance.....	2 00
New Bedford, Mass. Soc. Rev. A. Eldridge.....	72 56	Rehoboth, ".....	1 00
" " " " Soc. Rev. Wheelock Craig, to cons. him L. M.....	41 25	Ringe, N. H., a friend.....	10 00
Newburyport, Mass., North Ch.....	102 80	Richmond, Mass., Miss Catharine H. Pierson, to cons. herself L. M.....	30 00
New Marlboro, " in part to cons. Rev. Chester Fitch L. M.....	17 25	Ripley, N. Y.....	14 31
Newtown Corner, " of which \$30 to cons. Dea. E. Woodward L. M.....	42 25	Rochester, 1st Pres. Ch.....	93 00
Norbro, Mass., Yg Ladies' Ben. Soc.....	10 00	" " Washington-st Ch.....	11 00
Norford, Ct.....	5 00	" " Brick Ch.....	82 00
Norhampton, Mass., 1st Ch.....	51 80		
Norwalk, Ct. E. W. Stuart, bal. to cons. himself L. M.....	5 00		
" " " Collection.....	47 42		
North Bridgewater, Mass., an individual	1 00		
Norwich, Ct., 2nd Ch.....	52 00		
" " Main-St. Ch.....	20 00		
Norwich Town, Ct., of which \$30 to cons. Rev. Hiram P. Arms L. M.....	38 14		
North Wilbraham, Mass.....	6 75		
North Guilford, Ct., in part.....	5 70		

Romulus, " to cons. Rev. Edward Lord L. M.....	\$20 44	Warren, Mass., in part to cons. Rev. Charles Smith L. M.....	\$25 00
Roxbury, Mass., Eliot Ch., of which \$30 by Miss Abigail B. P. Walley, to cons. Rev. Augustus C. Thompson L. M.; and \$30 by Hon. Samuel H. Walley, to cons. Mrs. Walley L. M.....	200 25	Waterbury, Ct.....	131 50
Rushville, N. Y.....	11 89	Waterloo, N. Y.....	21 44
" " Ladies' Ed. Soc.....	10 00	Wayland, Mass., Trinitarian Ch. and Soc., of which \$30 by Mrs. M. A. T. Bigelow, to cons. Mrs. E. E. Dame L. M.....	48 72
Salem, Mass., Crombie-st. Soc.....	30 00	West Boylston, Mass., to cons. Rev. Joseph W. Cross L. M.....	35 00
Salina, N. Y.....	13 00	West Hartford, Ct.....	15 00
Salisbury, Mass., in part to cons. their pastor, Rev. James M. Bacon L. M.....	13 50	Westmoreland, N. H., bal. to cons. Rev. Stephen Rogers L. M.....	4 00
Scottsville, N. Y.....	11 00	West Bloomfield, N. J., Pres. Ch.....	25 54
Sennett, " in part to cons. Rev. C. Anderson L. M.....	20 00	West Newtown, Mass.....	54 08
Silver Creek, N. Y.....	10 63	Westboro, Mass., of which \$60 to cons. Rev. Daniel R. Cady and Mrs. Harriet S. Cady L. M's.....	104 81
Southampton, Mass., of which \$30 to cons. Mrs. Penelope R. White L. M.....	45 25	Westminster, Mass. Cong. Soc., in part to cons. Rev. Orlando H. White L. M.....	24 90
South Woodstock, Ct.....	16 41	West Medway, Mass., of which \$60 to cons. Rev. J. Ide, D.D., and Mrs. Mary E. Ide L. M's.....	81 16
South Reading, Mass.....	17 56	West Stockbridge, Mass., Hon. Samuel Gates.....	10 00
Sodus, N. Y.....	6 00	Westfield, Mass.....	38 00
Southington, Ct., of which \$30 to cons. Rev. E. C. Jones L. M.; and \$30 by Dea. T. Higgins, to cons. himself L. M.....	73 68	Westfield, N. Y.....	20 50
Somers, Ct.....	37 06	West Meriden, Ct.....	15 37
South Amherst, Mass.....	8 00	West Haven, Ct., to cons. Rev. Edward Wright L. M.....	35 88
Sherburne, " E. Dowse.....	20 50	" " " Miss Mary A. Scarborough of Payson, Ill.....	6 00
Springfield, " South Ch.....	52 50	Webster, Mass. Soc., Rev. Lorenzo Cary, to cons. him L. M.....	30 00
" " 1st Ch.....	20 00	West Springfield, Mass., of which \$30 to cons. Rev. Henry M. Field L. M., and \$30 by Edward Southworth, to cons. Aaron Day L. M.....	87 02
Skenéateles, N. Y.....	6 29	Wenham, Mass., Ladies' Reading and Charitable Society, to cons. Rev. J. Taylor L. M.....	40 05
Springville, ".....	7 00	Wethersfield, Ct.....	36 20
Stockbridge, Mass., of which \$30 to cons. the pastor, Rev. Mr. Dasheill L. M.....	35 75	Winchester, Ct., Rev. J. H. Dill \$30 to cons. himself L. M., others \$8 50..	38 50
Stratford, Ct., to cons. Rev. Wm. B. Weed L. M.....	31 25	Williamstown, Mass.....	44 86
Stoneham, Mass., to cons. Rev. Wm. C. Whitcomb and wife L. M's.....	60 03	" " students of William College to cons. Rev. Mark Hopkins, D. D. L. M.....	30 00
Stonington Point, Ct.....	48 75	Winsted, Ct., Cong. Ch.....	10 00
Sudbury, Mass., in part to cons. Rev. Josiah Ballard L. M.....	22 85	Wolcott, N. Y.....	34 43
Sheffield, ".....	44 25	Worcester, Mass.....	467 00
Suffield, Ct.....	34 48	Woodstock, Ct., V. Corners, in part.....	14 00
Syracuse, N. Y., 1st Pres. Ch.....	60 00	Woodbury, Ct., North Ch.....	15 65
Templeton, Mass., David Whitcomb... collection.....	100 00	" " 2nd Ch.....	20 00
" ".....	40 50	Whitehall, N. Y., Pres. Ch., to cons. Rev. Louis Kellogg, L. M.....	41 15
Terryville, Ct.....	14 00	Wrentham, Mass., in full to cons. Rev. Elisha Fiske L. M.....	20 00
Troringford, ".....	9 00	York Center, N. Y.....	17 57
Trumansburg, N. Y.....	15 16		
" " H. Camp and family, to cons. D. H. Hamilton L. M.....	30 00		
Union, N. Y.....	5 00		
Union Village, N. Y., for Knox College, Vernon, Ct., of which \$60 to cons. Rev. A. Smith and H. W. Talcott, L. M's..	8 00		
Vergennes, Vt., Mrs. Ann E. F. Smith.....	93 75		
Vienna, N. Y.....	20 00		
Wantage, N. J., of which \$30 to cons. Rev. Sylvester Cook L. M.....	15 00		
	35 50		

ENDOWMENT FUND.

NOTE.—A donation of \$500 has been made by Edward Carrington of Providence, R. I., for a Permanent Scholarship in Wabash College, and another of \$300 by "A Friend," for a Scholarship in Beloit College. The subscriptions which follow are for the benefit of Marietta College.

Astoria, N. Y., E. J. Woolsey,	\$50 00	Boston, Mass., Samuel Johnson,	\$25 00
Boston, Mass., William Ropes,	600 00	" " Ormond Dutton,	20 00
" " Jos. S. Ropes,	100 00	" " D. Noyes,	10 00
" " Abner Kingman,	100 00	" " P. Butler, Jun.,	10 00
" " Daniel Safford,	50 00	" " J. C. Converse,	10 00
" " Phineas Sprague,	25 00	" " Wm. J. Hubbard,	10 00
" " Charles Scudder,	25 00	" " James Haughton,	10 00

Boston, Mass., Mt. Vernon Ch., Col.	\$75 00	Lee, Mass., Stillman Dorr,	\$25 00
" " Cash,	37 00	" " Levi Percival,	25 00
Birmingham, Ct., G. W. Sheldon,	10 00	" " Theron Reed,	17 00
Brattleboro, Vt., N. P. Williston,	20 00	" " Bradford Hinckley,	17 00
" " " A Yankee' (for library),	50 00	" " Barnabas Hinckley,	16 00
Brooklyn, N. Y., Cash,	10 00	" " Wm J. Bartlett,	10 00
Cornwall, Ct., E. W. Andrews,	100 00	" " H. Bartlett,	10 00
" " Miss Marietta Pierce,	25 00	" " A. Taylor,	10 00
Danvers, Mass., Caleb Frost,	25 00	" " I. T. Leonard,	10 00
" " Mrs. Trottingham,	10 00	" " Cash,	19 00
" " Congregational Col.	48 45	Marblehead, Mass., Mrs. William Reed,	100 00
* Hartford, Ct., Thos. S. Williams	500 00	Mason, N. H., Jonathan Batchelder,	100 00
" " Loyal Wilcox,	500 00	Mason Village, N. H., Stephen Smith,	25 00
" " Lucius Barbour,	250 00	Nashua, " Rev. J. M. Ellis,	118 00
" " John Warburton,	150 00	New Britain, Ct., Rev. T. D. P. Stone,	10 00
" " Jas. M. Bunce,	100 00	New Haven " John Bradley, 800 acres	
" " Austin Denham,	100 00	Illinois land	
" " L. C. Ives,	100 00	" " William Johnson, 480	
" " A. W. Butler,	50 00	acres Illinois land	
" " Thos. Smith,	50 00	" " Prof. E. E. Salisbury,	100 00
" " Jas. B. Hosmer,	25 00	" " Mrs. A. Salisbury,	100 00
" " David Watkinson,	25 00	" " Henry White,	100 00
" " Calvin Day,	25 00	" " Pres. Wooley,	50 00
" " E. N. Kellogg,	25 00	" " Prof. C. A. Goodrich,	30 00
" " Chauncey Ives,	25 00	" " Pres. Day,	10 00
" " Henry A. Perkins,	20 00	" " T. Dwight,	10 00
" " N. Hollister,	10 00	" " J. A. Blake,	10 00
" " T. Wadsworth,	10 00	" " A. McWhorter,	10 00
" " E. H. Owen,	10 00	" " Cash,	23 00
" " D. Hillyer,	10 00	Norfolk, Ct., Rev. Jos. Eldridge,	180 00
" " Cash,	15 00	" " Robbins Battell,	50 00
Hinsdale, Mass., Rev. Edward Taylor,	50 00	" " Harlow Roys,	35 00
Jeffrey, N. H., Dea. J. M. Melville,	50 00	" " Mrs. H. Roys,	35 00
* Lee, Mass., Elizar Smith,	1000 00	" " Cash,	20 00
" " Samuel A. Hurlbert,	500 00	Northampton, Mass., Asahel Lyman,	500 00
" " Geo. W. Plainer,	500 00	" " Miss Nancy Swift,	10 00
" " Leonard Church,	500 00	New York City, Wm. A. Hall,	200 00
" " William Porier,	220 00	" " Jas. B. Thompson,	100 00
" " Stephen Bradley,	200 00	" " Sidney E. Morse,	25 00
" " Eli Bradley,	125 00	Philadelphia, Pa., C. S. Wurts,	25 00
" " Alexander Hyde,	110 00	" " Henry Perkins,	15 00
" " Crocker Thatcher,	106 00	" " G. W. Fobes,	10 00
" " Asa G. Welch,	100 00	" " Jno. Borland,	10 00
" " Henry Smith,	100 00	" " Miss Gill,	10 00
" " Coridon Guiteau,	100 00	" " Jno. C. Farr,	10 00
" " Joel Bradley,	100 00	" " Cash,	10 00
" " Lemuel Bassett,	100 00	Poughkeepsie, N. Y., a friend,	25 00
" " Thos. A. Hall,	100 00	Rockville, Ct., Eber Cotter,	100 00
" " Lyman Foot,	100 00	" " Christopher Burdick,	30 00
" " Wm. P. Hamblin,	100 00	" " Alonzo Bailey,	25 00
" " Harrison Garfield,	100 00	" " Chauncey Winchell,	10 00
" " Stephen Thatcher,	100 00	Sharon, " Charles Sears,	25 00
" " Stephen Bradley, Jun.,	50 00	" " Cash,	22 00
" " Charles Bradley,	50 00	Troy, N. Y., Hiram Stocum,	30 00
" " John Howk,	50 00	" " Sylvester Norton,	10 00
" " Wm. G. Hall,	50 00	" " Cash,	34 00
" " Chas. S. Thatcher,	50 00	Waterbury, Ct., Aaron Benedict,	50 00
" " John B. Freeman,	50 00	Warren, " Rufus C. Swift,	50 00
" " Pliny Shaylor,	50 00	" " Rev. J. R. Keep,	10 00
" " Eliel Thatcher,	50 00	" " J. H. Lyman,	10 00
" " Leman Phinney,	50 00	" " Cash,	5 00
" " John P. Ball,	50 00	Winchester, " Saml. Hurlburt,	30 00
" " Wm. L. Culver,	25 00	Winsted, Ct., Mrs. Beach,	2 00
		Worcester, Mass., H. F. Johnson,	500 00
		" " Cash,	5 00

* Sum total given in last report.

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APPENDIX.

REPORT OF THE REV. EDWIN HALL, D. D., ON THE COLLEGE OF THE GERMAN EVANGELICAL CONFERENCE OF THE WEST.

*To the Directors of the Society for the Promotion of Collegiate and
Theological Education at the West.*

GENTLEMEN :

In compliance with your request, the undersigned took the opportunity, during his attendance on the Sessions of the Presbyterian General Assembly meeting, at St. Louis in May last, to make inquiries concerning the Seminary of the German Evangelical Conference of the West.

Having first inquired of several ministers, and other gentlemen in the vicinity, I then met by appointment several ministers of the Conference in the lecture-room of Dr. Bullard's Church, and with the presence and assistance of Prof. Post, Dr. Bullard, and Dr. Wheeler, late President of the University of Vermont, made inquiries as minute and extensive as seemed to us of any importance. The members of the Conference present were Messrs. Wall and Ries of St. Louis, and Mr. Rieger of Pinkney. Afterwards, Pres. Wheeler and myself accompanied Mr. Rieger to the Seminary in Warren Co., near the Post Office of Fenure Osage. Crossing the Missouri at St. Charles, we called on Mr. Baltzar, another member of the Conference, pastor of the German Evangelical Church, near St. Charles. We spent one night at the Seminary, and made further inquiries of the two Professors, Binner and Birkener. On my return to St. Louis, I met Mr. Nollan, another member of the Conference, pastor of the churches at Gravois and Carondelet.

The following is the result of these inquiries :

Some fifteen years since, Mr. Richard Bigelow, now of New York, who had deeply interested himself in the welfare of the West, and in connection with Mr. Goodwin of Hartford, and some other gentlemen, had made large expenditure for the promotion of special objects of benevolence in that field, seeing the immense influx of German population into Missouri, and their destitute condition, took measures, in connection with Rev. T. H. Gallaudet, and some other gentlemen, to procure two evangelical missionaries from the Seminary at Basle. These were Messrs. Rieger and Wall, who, after spending some time with Mr. Gallaudet, in the study of the English language, proceeded to their field of labor among the Germans of Missouri,

where they have labored with great success, and with the entire confidence and high esteem of the evangelical ministers and churches in that region. Messrs. Nollan and Ries, with other evangelical and thoroughly educated ministers, came to their aid, till now they number nearly thirty ministers, four in Illinois, three in Indiana, and the rest in Missouri. These, with their churches, are associated together, under the style of the German Evangelical Conference of the West. All these ministers are pastors. Their churches are about twice as numerous as the ministers. They have also many preaching places where churches are not yet organized.

The Conference is composed of the pastors, and a delegate from each church. It meets annually, elects an annual Moderator or President. By a standing committee, they examine all candidates for the ministry, and for the employment of school keeping. The Conference ordains and installs ministers, gives advice when asked by the churches, adjusts matters of difficulty referred to it by both parties, takes order for founding churches, and for the advancement of the Kingdom of Christ, within their proper field of labor, takes a supervision of the character and conduct of ministers, and sees to the education of suitable persons for the ministry.

None of their ministers believe in consubstantiation, though they do not feel themselves bound to reject one who holds the doctrine, provided he otherwise gives evidence of soundness in faith and piety. They also reject the common Lutheran practice of receiving into the church on confirmation all who are of a certain age, and of a respectable moral character. They require evidence of real piety, in candidates for admission to the church. As the basis of piety, they look for a conviction of a lost estate under native indwelling sin, and under the condemnation of the law. They look for repentance, for faith in Christ, and for a hungering and thirsting after righteousness. They cannot often get entire satisfaction as to the process of religious experience, but they inquire, to use their own language, whether the candidates really "are sick and want to come to the hospital." They make these inquiries concerning every one, whether he has belonged to the church in Germany or not. The candidate is formally received into the church in the presence of the congregation.

Their system of faith is embodied in a catechism which all are taught. It differs not from the faith of the Calvinistic churches, on the doctrines of the Fall, the Trinity, Atonement and Regeneration. They scruple to receive the Calvinistic doctrines of Decrees and Perseverance, though Dr. Wheeler concurred with myself in the opinion, that their objections are against unwarranted inferences, rather than against the doctrines themselves as they are commonly received. They hold fast to a belief in the utter depravity and ruin of man, and the absolute sovereignty of God, in the bestowment of grace. They believe that grace is without merit, and they depend upon the promised continuance of divine aid to keep them, by the power of God, through faith, unto salvation.

They estimate the number of Germans in Missouri, at one-third of

the entire population. I have not the means of testing the accuracy of this estimate. The German population is certainly very large, and rapidly increasing, not only in Missouri, but in the neighboring States. The emigrants come from Bavaria, Prussia, Hanover, and the Grand Duchies. As they write home to their friends, greater and still greater multitudes prepare to come. Many come from dissatisfaction with the measures with which the King of Prussia forced together the Lutherans and German Reformed. Many come in hope of bettering their temporal condition. During the recent troubles in Europe, the emigration was somewhat checked by their political hopes at home. Now those hopes are dashed, they are coming in greater numbers. About three-fifths of the emigrants are nominal Protestants, but of these many are rationalists, in reality infidels. The ministration of Catholic priests, and of Lutheran and Evangelical preachers all together, does not reach half of this multitude. Many children are gathered by the American churches into Sabbath Schools, especially in St Louis; but the great mass of the people are as sheep without a shepherd. Many of the papists are ready to hear the Gospel preached, or to read the Bible. Our brethren of the Conference say, that the difficulty is not to find places where evangelical preachers can be sustained, even without Home Missionary aid, but to find suitable preachers. Their habits, and their system of sustaining their ministers and schools, allow them to dispense with Home Missionary aid sooner than others. The Germans are fond of settling together. The Americans are not so careful of this, but each one pushes on to the spot where he may hope best to advance his temporal interests. Presently, the few Americans sprinkled in among a German population, finding themselves surrounded by a people of foreign customs and speech, sell out and remove. The Germans soon find themselves in considerable neighborhoods of their own people. Where an Evangelical church is organized, there are generally enough who fall in with the congregation to sustain it.

They purchase a glebe of a few acres, build a church and a parsonage, give their minister a small salary in money, with his meat and corn. He preaches on the Sabbath, teaches the children in the church on week days, for which he receives a small amount monthly from scholars who are able to pay. In accordance with the customs of their fatherland, they give the minister a fee or present, on all occasions of baptism and burial, as well as of marriage, so that the minister lives as comfortably as most of his people, and often better than most of our Home Missionaries.

Under these circumstances, the Conference has established the Seminary, to train up laborers for the wide and perishing harvest. They have done wisely. It is indispensable to the work which they have in hand, and promises to be of very great importance to that hopeful but needy field. There is nothing to supply its place. Aside from the consideration of distance from Gettysburg and Wittenberg, there are obvious reasons, arising from their organization and church polity (besides some other preferences or prejudices, which they al-

lege, but which I need not enumerate), why these seminaries cannot supply their wants. It is no doubt desirable, that the Germans should become Americans as fast as possible, and that all their children should learn English. Such is the public policy of the State of Missouri. English is taught in all schools receiving aid from the public funds. In this the Germans acquiesce and are well pleased. But the multitudes who are coming over from Germany in adult life, cannot be expected to learn English very soon. The Gospel must be preached to these in their native language or not at all. They must be cared for, and the foundations for many generations must be laid in them, and in their children. It may be too late, to attempt to do a few years hence, what may be done with little difficulty now. An institution that shall train up ministers to preach in German, and that shall have the confidence and sympathies of this people, seems to be indispensable. Such is the Seminary of the Evangelical Conference of the West. It is their own, reared by their own hands, and sustained, so far, by the most self-denying efforts. All their churches contribute annually for its support, and individuals are called on several times in the year. The neighboring churches send in contributions of food for the professors and students.

The corner stone of their edifice was laid July 4, 1849. The building began to be occupied in June 1850, though it is not yet entirely completed. It is a substantial building of stone. The cost of it was \$4000, of which \$1500 remains as a debt. The two professors with their families reside in the building. The salary of Prof. Binner is \$300. Prof. Birkener has no salary at present. There are now five students, all beneficiaries and candidates for the ministry. We were informed that there is a reasonable expectation of an increase of students, as fast as provision can be made for their accommodation and support.

The course of study is not yet fully arranged. It is of a mixed collegiate and theological character. The English language is among the studies pursued. The institution has no library and no apparatus; every thing is yet in an incipient state. Its friends inform us that if their debt can be paid, they can provide for the current expenses, by the annual contributions of the churches: or, if the salaries of their professors can be paid till they can pay the debt from these contributions, then after that they hope to be able to live without aid; but at present it is an uncertain struggle between life and death. Their people are as yet very poor, but their industry and frugality will in due time make them rich. Their increasing numbers and wealth, will doubtless give them the ability to supply all the wants of their seminary ere long; and their present love for it gives promise, that in future years it will not be suffered to lack the means necessary to secure its highest usefulness. When its graduates shall be abroad among the people, and when the people shall see the benefits which they receive from it, there is reason to hope that it will be generously sustained.

The institution has, as yet, no charter from the State, owing p ro

bably to the sickness by which the agent, appointed for the purpose, was disabled from making or prosecuting the application. Mr. Rieger is at present responsible for the debt, and has a claim on the property of the institution for his indemnification. The friends of the institution entertain no doubt that a charter will be granted as soon as it shall be practicable to make the application, and from their statements it should seem that their expectations are reasonable.

Such are the facts, so far as the undersigned has been able to ascertain them. As a member of the committee of investigation, he indulges the hope, that the Directors will concur with him in the opinion, that an appropriation of from \$300 to \$500 a year, for a few years, will be a wise expenditure of public charity, and may be the means of securing abundant returns of good from generation to generation.

EDWIN HALL.

Norwalk, July 2, 1851.

REPORT OF REV. JOSEPH P. THOMPSON.

One who would judge impartially of the position of a western College, should not carry with him, in his tour of inspection, the model of a time-honored University, with its venerable pile of buildings, hallowed with the associations of learning and piety; its well-ordered Faculty and Discipline, matured by long experience; its spacious halls of instruction; its ample library and apparatus; and its formal and stereotyped *regime*; nor should he even have it settled in his mind that such precisely is to be the type of the literary institutions of a new country. On the other hand, he should be equally removed from the crude idea, that in the Colleges of the West he will find only a higher order of seminaries or academies, in which the President is the principal, and the Professors are the tutors,—though to be the principal of such a school as Dr. Arnold's, were worthy the ambition of any man. He should go to see what educated men,—men familiar with the best institutions of the East—men, it may be, distinguished for literary and scientific attainments, and experienced in teaching, but restricted in pecuniary resources and in the scope of public sympathy—have realized, in the attempt to plant a College upon a soil hardly yet broken up by the plough. In a word, he should go to receive impressions and not to make comparisons; with no definite and dogmatic idea of what *should* be, he should go to observe what *is*.

To a mind in such an attitude, the first impression of the institutions aided by this Society is altogether favorable. They are good institutions, planted upon a broad and liberal basis, growing thriftily though moderately, and full of promise for the land. It was the privilege of the writer to visit two of these institutions in June last, viz., Illinois College, at Jacksonville, Ill., and Beloit College, at Beloit, Wisconsin. Having made some observations upon the position

and prospects of these Colleges, in accordance with a resolution of the Board, he would respectfully report to the Board the following facts and suggestions.

ILLINOIS COLLEGE.

Location. The location of Illinois College is well chosen, both as regards the town in which it is situated, and its position in the town. The site is more healthy than perhaps any location that could have been chosen on the Illinois river, and its inland position secures it from various diverting and demoralizing influences incident to a river town, while at the same time, by means of a railroad, it is easy of access from the great thoroughfare of the State. Though planted upon a vast reach of prairie, it has the advantage of a small rise of land, and of a beautiful and secluded grove. No spot could be more favorable than this to literary pursuits. The whole face of nature, the very atmosphere around, invites to quiet study. At the same time the social and moral influences of the town are in perfect keeping with an institution of learning,—altogether genial and salutary; and the clustering there of other literary and benevolent institutions renders the place a centre of learning and of religion.

Buildings. The College buildings at Jacksonville, consist of a chapel, with lecture and recitation rooms, and a large barrack or dormitory, for the students, constructed after the common method of College houses. The latter was originally flanked by residences for the College officers, but these wings are now, or will hereafter be, appropriated to other uses. This building answers its purpose very well; but it is not a suitable place for the deposit of the library, which is huddled away in a small apartment in the third story, and is liable, of course, to the danger of fire on the premises. The chapel was originally built of diminutive size, in the infancy of the College, and has since been enlarged; but in the height and dimensions of the lecture rooms, and in general convenience, it is far behind the present wants of the institution. A subscription to substitute for it a building at once more architectural and more commodious, would be a substantial benefit to the College. This is the more demanded by the fact that other public edifices since erected in the place, rather disparage the College buildings.

Furniture of the College. Illinois College is well furnished with philosophical and general scientific apparatus. There are facilities for exhibiting almost every important experiment and demonstration in the physical sciences. The department of chemistry, however, requires some additional furniture, which the very competent and ingenious professor in that science should not be suffered to lack.

The *Library* of the College, is as yet quite inferior, both in the number of the volumes, and in their character. Its cast is too exclusively theological, and it contains some imperfect works and some duplicates, showing that it was made up chiefly by chance donations from the libraries of ministers and others at the East. It is easy to see that a library which can be stored, even by crowding, in the small

space of a student's room, must be very inadequate to the wants of a growing institution. It seems rather like an out-of-the-way appendage, than an integral part of the institution; there is little in its appearance or its contents, to stimulate thought or to satisfy inquiry. For the benefit of the instructors, whose limited resources do not allow them to increase their private libraries as they could wish, an increase of the College library is very desirable. No more important object can engage the liberality of men of wealth at the East, who desire to make a permanent investment for the welfare of the West, than to provide libraries for such institutions.

Resources. The resources of Illinois College, which were so seriously crippled a few years since by the failure of subscriptions, have been considerably augmented during the past twelve months, by a subscription of more than thirty thousand dollars upon the Western field. This is a cheering evidence of the growth of the Western churches, and of the strong hold which the College has upon the churches of the region in which it is located. There is yet wanting, however, an additional fund of some twenty thousand dollars, to complete the foundation of the professorships required for the thorough manning of the institution. The system of scholarships lately introduced at Yale College,—the donation of a given sum, the interest of which shall forever be appropriated to defray the tuition of the student who for the time is designated to that scholarship,—is perhaps the most hopeful method of providing for this balance by subscriptions at the East, for by that system the wants of indigent students will be met, while at the same time the support of the instructors will be guaranteed. In *some* way the subscriptions should be filled, and at an early day.

The Faculty. Illinois College is furnished with an able Faculty, gentlemen who are assiduous in their vocation, and thoroughly competent for their several departments. It will not be deemed invidious to mention, that it is a special honor to the College to number in its Faculty a professor of Chemistry and Natural Philosophy, whose services have been sought by other institutions better endowed, and whose reputation is a credit to the entire State. The President of the College, not only fills with ability and acceptance the post of an instructor, but is universally esteemed in the community and throughout the region, both as a citizen, and as a preacher of the Gospel.

The Course of Instruction is modelled upon that of the oldest and best established Colleges of the East. The general intercourse between the students and the professors is courteous and kind, though not governed by all the conventional formalities of Eastern Colleges. It is doubtful whether these could be introduced with advantage, or whether the attempt would be expedient. There is nothing stereotyped in the present regime of the College, and the freedom of the recitation room is a very commendable feature. The students are encouraged to think for themselves, rather than to receive the traditional opinions of others, and the whole course is fitted to develope such men as are needed at the West,—bold, earnest, in-

dependent, thorough, practical men. The results of the College thus far are highly encouraging. No one can survey it without a feeling of thankfulness to God that it was planted, and of hope and encouragement for its future history. The Sabbath evening service in the College chapel, brings the President before the minds of the students as a religious instructor, and its influence has been highly salutary. Illinois College has already become, and is destined to be, a perennial fountain of light and life to a wide and populous territory.

IOWA COLLEGE.

This is the youngest of the sisterhood of Colleges under the fostering care of this Society. It is located at Davenport, opposite Rock Island, on the Mississippi River; a beautiful and healthful site, upon a graceful sweep of the river, and where the low bottoms of the Lower Mississippi give place to swelling bluffs clothed with the richest verdure. For the Mississippi front of Iowa, the location is quite central, and while it is easy of access by water, it will soon be accessible also by railroad from various quarters. Viewed in relation to Illinois, Knox, and Beloit Colleges, and in connection with increased facilities for travelling, the location may seem too proximate to other institutions. But the question of location was deliberately and prayerfully considered by those most competent to judge in the matter, and was decided, not by any local or sectional interests, but with an intelligent regard to the general good. The unanimous agreement of ministers and delegates from all parts of the State, to locate the College at Davenport, should be taken as a strong proof of the expediency of that location. Indeed, had not Iowa College been planted there at that time, the Baptists, who had already taken some steps in the matter, would immediately have occupied that point with a literary institution.

The interruption of the regular steamboat navigation of the Upper Mississippi, by the high water of June, occasioned me so much delay, that it was not practicable to stop at Davenport, as I had intended. I only had time to see the College building and the general aspect of the town. The building occupies a commanding position, in a vicinity not likely soon to be encroached upon by business. As yet a small edifice only has been erected, for it has been the wise policy of the Iowa brethren not to encumber their infant College with debt. I had the opportunity at several points of conferring with the trustees of Iowa College, and with ministers who are interested in its prosperity. It is warmly cherished by the churches, and the zeal and liberality with which they in their poverty have contributed to its support, entitles it to the generous sympathy and aid of Eastern churches. The institution is in urgent need of a suitable library, and apparatus for instruction.

BELOIT COLLEGE.

In the southern border of Wisconsin, just across the line of Illi-

nois, on the banks of the Rock river, stands BELOIT, a town of some three thousand inhabitants, and the seat of a College which is sustained in part by the College Society. The town spreads along both sides of the river, and is laid out with much taste. The scenery of the Rock river corresponds more nearly with that of Massachusetts and Western New-York than any other in the western country. The long extended bluffs of various height, resemble the hilly banks of a New England stream, the bottom of the river is pebbly, and the water clear and bright, and the banks are well covered with groves. But besides these, there is here what New England nowhere affords, the prairie, the beautiful prairie, not so vast as to be overpoweringly dull and tame, but large enough to be novel and wonderful to eastern eyes. The difference between the make of Wisconsin and Illinois, is given in the fact that in Wisconsin the prairies are named, and in Illinois the groves. Nowhere in New England is there a more beautiful site for a College than Beloit.

When I visited the place in 1845, I went up on the highest bluff upon the eastern bank to examine some Indian mounds, and to enjoy the view of the rolling prairie stretching southward into Illinois. This bluff was then talked of as a site for a College, and several friends of the enterprise had made liberal proposals for the endowment of such an institution. Now, upon that same bluff, sheltered by its lofty grove, and beside the undisturbed mounds of other days, stands a College edifice, of more imposing architecture, and of better adaptation to the wants of such an institution, than any College building I saw in the West. This edifice, substantially built of brick, is about a hundred feet long by forty in depth, four stories high, with lofty ceilings, spacious and well ventilated rooms for recitations and lectures, and several good dormitories in the fourth story. This is intended for the main College building, to be hereafter flanked with corresponding wings. It was erected by the citizens of Beloit, at a cost of about \$12,000.

Beloit College is already in vigorous operation. Its President, Rev. Mr. Chapin, is a good scholar, an excellent preacher, and a Christian gentleman. His influence upon the College, and his influence upon the community in behalf of the College, are alike benign. In the department of languages, Prof. Emerson is a thorough worker; not even Yale College, with Professors Thatcher and Hadley, can exhibit more complete recitations than this infant institution. Indeed, as I observed Prof. Emerson's method of drilling, I inwardly congratulated myself that I was not a Freshman. The departments of mathematics and the physical sciences are well filled, and a good foundation has been laid for a College library. The decorum of the students, and the general order of the institution, are worthy of all praise. This College draws upon a very good class of students, young men of a thoughtful and earnest character, not one tenth of whom would otherwise have enjoyed a Collegiate education. A careful inquiry into the resources of the students, and their original stimulus for study, elicited the fact that hardly one of them would

have thought of seeking a liberal education but for the proximity of this College, or would have been able to meet the expenses of education at the East. The institution should be sustained to the extent of its wants by contributions from the East; as by the efficient agency of Rev. S. Peet, it is likely to receive all possible encouragement from the churches and the citizens of Wisconsin.

I was gratified with the interest manifested in the College through all the neighboring region. A plain laboring man, in whose company I rode from Rockford to Beloit, called my attention to the belfry of the College as soon as we came in sight of it, and lamented with a sigh, that when he was a boy there was no such institution at hand to foster in him a taste for study. He spoke highly of the general influence of the College, and the personal influence of its Professors. The readiness with which the citizens of Beloit contribute to the support of indigent students, after having expended so much upon the College edifice, is another indication of the hold of the institution upon their affections. Such an institution must have a wide and permanent influence. I was struck with this by a collocation of incidents as I left the place. Soon after leaving Beloit at sunset, we came upon an encampment of emigrant wagons near some Indian mounds; there were the tombs of the old savage occupants of this rich soil, there were the eager travellers from the Old World coming to find a home in the New, there stretched the telegraph wire, the symbol of a far-reaching civilization, and yonder loomed the College, which should mould these raw materials, and shape them into a cultivated and religious society.

All which is respectfully submitted,

JOSEPH P. THOMPSON.

New-York, Oct., 1851.

APPLICATION FOR AID IN BEHALF OF IOWA COLLEGE.

Voted, That the Executive Committee be instructed to apply to the Society for the Promotion of Collegiate and Theological Education at the West, for aid, to the amount of \$1000, in sustaining the Institution under our care for the ensuing year.

The above is a true copy of a vote passed by the Trustees of Iowa College, during their session on the 21st ult.

Attest,

EPHRAIM ADAMS.

Clerk of the Trustees of Iowa College.

Davenport, Iowa, July 2nd, 1851.

To the Board of Directors of the Society for the Promotion of Collegiate and Theological Education at the West.

GENTLEMEN:—

In addressing you in obedience to the instructions of the Trustees of Iowa College, expressed in the vote of which the above is a copy, it is not necessary to dwell upon the importance of sustain-

ing Colleges in the West. You regard them as essential to the highest advancement of this great Valley in intelligence and religion, and you would esteem the ministers in Iowa as unqualified to aid in laying the *foundations* of society, if in forming their plans for the advancement of the gospel in this new State, they had forgotten the education of the young.

Such have been the views of the Home Missionaries in Iowa, and they have supposed the views of the Eastern churches to be the same. They have accordingly from an early day made the founding of an institution where a thorough Collegiate education could be obtained, under the care of pious teachers, the subject of prayer and conference. Several meetings of the Congregational and N. S. Presbyterian ministers in the State, were held during the years 1844-7, which resulted in adopting articles of incorporation in accordance with the laws of the State, and in locating Iowa College at Davenport, without a dissenting voice.

The Preparatory Department was opened Nov. 1848, under the care of the Rev. E. Ripley, who had been elected Professor of Ancient Languages. A Freshman class of six was formed two years later, and the services of Rev. H. L. Bullen secured, who has since been elected Professor of Mathematics and Natural Philosophy.

The Freshman class for next year, so far as we know, will not exceed two, and it may be thought best to form none, but there will be seven or eight others ready to enter the Freshman class a year hence. A principal of the Preparatory Department is to be employed at the commencement of the next year.

The requirement for admission, and the course of study adopted, agree substantially with those of the best institutions which are now aided by your Board. We purpose to give a thorough education to those who seek it at our hands.

We hope to receive from Mr. P. W. Carter, of Waterbury, Ct., during next year, several hundred dollars, perhaps two thousand. The interest on this, should any accrue during the year, will go to reduce this deficiency. We hope to realize from this source during the year \$100, but we cannot depend upon realizing more.

The deficiency will not be less than \$950, it probably will be \$1050. We have the promise of Mr. Carter for \$4500 in addition to the \$500 which he has already given us. He intends paying this within two years.

The College property will then be worth \$10,300, of which \$5000 will be productive capital.

We have made little effort to procure funds. A few personal friends at a distance have remembered our enterprise, a small amount has been collected by individuals who have visited the East for other objects, and several donations have been secured by correspondence. Since the completion of the College building, our efforts to collect funds in Iowa, have had reference solely to our current expenses. We have not desired, to enlarge our plans faster than the progress of the pupils and the wants of the community required: possibly we

have erred in the opposite direction. At all events, we are conscious that we have not been wasteful in the use of money which was not our own, and we have also avoided the contraction of debts. For this we are chiefly indebted to the early adoption of the rule to appoint no officer till his services were absolutely needed, and incur no expense till we saw how it could be met.

The total amount of all donations to the College is about \$5400. of which about \$3600 were contributed in Iowa. In consequence of the increased value of the land, the property of the College is worth more than the amount of donations by \$400.

Hitherto all services rendered to the Institution, excepting in the department of instruction, have been gratuitous. The travelling expenses of our Agent, Rev. A. Turner, during a tour to the East in 1844, were defrayed by the ministers themselves. He made no charge for services.

We have now sent Rev. H. Adams to New England, with the hope that he will secure funds for the partial endowment of a Professorship, and collect something in aid of our Library, &c. We expect his labors will be chiefly in a private way. We have not heard from him since he commenced his work.

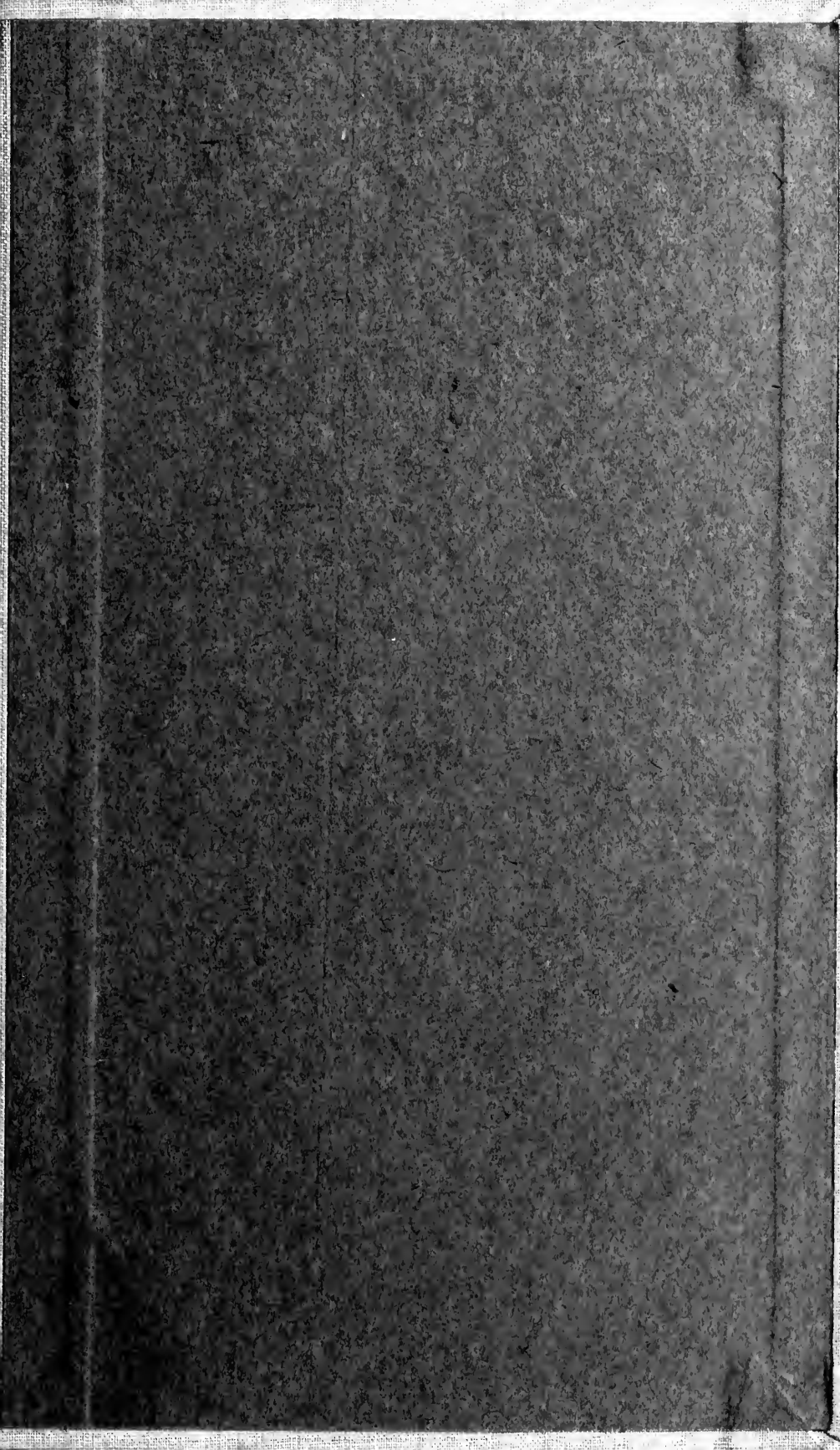
We have no dormitories for students, and intend to erect none, till satisfied by experience that it is expedient. We intend for the present to devote all our means, that are not absolutely required to meet current expenses, to the endowment of professorships, and the enlargement of library, &c.

In the Freshman class there are three pious students, two of whom are receiving aid from the American Education Society. In the Preparatory Department there are eleven pious students. During the winter of 1849 and 50, there was a very interesting revival of religion in the College and town, in which several students were hopefully converted, who still appear well. Since that time, there has been a strong religious influence in the College, and during the greater part of the time a daily prayer meeting has been well attended.

The number of students connected with the College during the year is seventy-six, of whom six were in the Freshman class.

It ought to be stated that the churches of Iowa are weak, compared even with those of Wisconsin and Northern Illinois. Five years ago the whole amount of property owned by the members of the Congregational and New School Presbyterian churches in Iowa, was thought not to exceed \$250,000, and that half of this was in wild lands, and of course unproductive, leaving less than \$500 of productive property to each family on an average. With this they had to build their houses, and improve if not buy their farms. They needed all their means to render themselves comfortable, in the sense in which that term is understood in new countries. Till recently, produce has been worth twenty per cent. less than on the Lakes, and the emigration from New England and New-York and Northern Ohio, for want of steam communication with the East, has stopped





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